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ERRATA

Read Pl. VA for Pl. VB on pp. 66-68.

PRESIDENTIAL ADDRESS,

NUMISMATIC SOCIETY OF INDIA, 1945

Suggestions for Future Work and New Finds of Coins

BY THE LATE RAI BAHADUR K. N. DIKSHIT, M. A.[1]

It is an unusual occurrence that we are meeting in this Southern Metropolis in two successive years, last year also the Numismatic Society having held its annual meeting at Madras along with the Eighth Session of the Indian History Congress. This exceptional circumstance is due to the fact that our Society is timed to meet here along with the Museums Association of India, with which it is more closely connected than with other All-India Conferences and Congresses. Last year you elected here an erudite scholar and numismatist of the type of Mahamahopadhyaya Principal V. V. Mirashi to be your president for the year. Unfortunately for us he was unable to continue as President very long and felt it necessary to resign owing to the onerous administrative duties with which he is saddled. The same excuse having been absent in my case, it was apparently decided to offer your presidentship to me. I must however confess that having been first elected as the President fifteen years ago and having worked as your editor and as President subsequently for some time, I thought I had tried to acquit myself of my obligations to the Society. However, I had to consent to be your President as a purely temporary measure, pending the selection of a younger and more energetic numismatist to guide your affairs.

Madras has been the venue of the Society's annual meeting more than once, but the object of Society in holding the meetings here may not be said to have yet been fulfilled. South Indian Numismatics has not apparently attracted so many votaries as might be expected from the rich field of research that awaits the investigator here, as the progress of other Indological studies in South India may indicate. Actually there is no standard book or catalogue yet available to replace Elloit's '*Coins of Southern India*' which is now hopelessly out of date. The entire numismatic record of South India from the punch-marked coins to the East India Company's coinage is well worth serious study, and scholars are not wanting who can do justice to the task if they apply themselves seriously to it for some time. Dr. M. H. Krishna, Director of Archæology, Mysore State, has indeed laid the foundation for such work, but other engagements have prevented him from preparing his work for the press. The Madras Museum, which has always had a numismatist on its staff, has accomplished a certain amount of spade work on finds of punch-marked coins and is getting ready with a catalogue of Roman Coins and I hope with other sections of its cabinet as well. Private cabinets such as those of Sir Deshikacharya and Mr. S. T. Sriniwas Gopalchari have shown the potentialities of coin collecting in South India, but it is indeed high time that the contents of the public and private collections in Madras were better known. The Numismatic Society considers it as one of its foremost tasks to bring out *a comprehensive work on South India in coinage from the earliest times to the present age.* As a knowledge of South Indian Epigraphy is essential for dealing with South Indian Coins, it follows that South Indian scholars alone will be able to cope with this task and I wish to reiterate here my appeal to them to cooperate with the Numismatic Society in the realisation of this project.

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[1] It is a matter of profound regret that Rao Bahadur K. N. Dikshit should have died suddenly on the 12 of August 1946 without being able to see the proofs of his address.

A proposal for a new Bibliography of Indian Coins has been mooted and is being considered for adoption by the Society. The time has now come when the Society should arrange with scholars for the production of standard works on Numismatics not only in English but in Indian languages. I have suggested above some work on South Indian and Deccan Numismatics. We urgently require a standard work on ancient North Indian coins upto the Muslim conquest, another on the early Muslim Numismatics and a third on Mughal and later coins. The catalogues of most of the Indian Museum cabinets are long out of print and unless we are able to place in the hands of the students an authoritative work particularly on early Indian coins, numismatical studies in several of the Indian Universities which have prescribed the subject in their post-graduate course will be seriously handicapped. It is hoped that before long this want will be fulfilled through the efforts of the Numismatic Society.

One of the features of the modern Indian Renaissance movement is the production of scientific literature in Indian languages and articles on Indian Numismatics often make their appearance in high class Hindi journals such as the Nagari Pracharini Sabha's Journal. One of the volumes projected by the Sabha deals with Indian inscriptions and I hope at least one volume in the series will be devoted to Numismatics. Such literature in the languages of the country would go a long way in spreading correct knowledge about Indian coins, showing the important part they play in the reconstruction of Indian History and bringing home this great heritage to the Indian nation. Coin collecting as a hobby deserves to be encouraged in our schools and colleges and for this purpose cheap but anthoritative literature in our Indian languages is essential, and this is one of the new directions in which our Society ought to help and encourage.

It would not be out of place if I just refer in passing to the recent decision of the Government of India about reorganising coinage on the basis of the decimal system. In a country, which claims to be the original source of invention of the zero and the decimal system it should not be necessary to offer an apologia for its introduction in coinage, but the way in which the change is being effected without considering the convenience of the rural areas who are accustomed to the present ratios for at least several centuries, does not ensure its ready acceptance. Enlightened public opinion in India has deprecated piecemeal application of the decimal system to coinage only leaving out weights and measures. It is also essential that the Indian public ought to be prepared and educated about the advantages of the adoption of the metric system, so that the consensus of informed opinion turns in its favour. The opportunity should also be taken to introduce aesthetics into India's coins, which are at present among the dullest and most uninspiring in the world's currency.

The abnormally high prices of bullion and the absence of full-weight silver and gold coins in the market invariably act as deterrent to villagers to bring stray coins to the shroffs and this no doubt reacts adversely on the numismatic discoveries, bringing fresh material for study to the notice of numismatists. Some of the more skilled dealers in places like Rawalpindi are however busy advertising some of the rarer Indo-Greek and Scythian issues, but it is a moot point how far one can rely on the genuineness of the specimens offered. Among the Treasure Trove coins officially brought to light during the year perhaps the most important is the hoard of 690 silver punch-marked coins from Bahal in the East Khandesh District of the Bombay Presidency. These coins are about the only instance in recent years of this oldest currency being found in the province of Bombay and what is more, it has thrown new light on the antiquity of the site which stands in a commanding position on the bank of the Girna river, and whose antiquity before the Muslim period is vouchasafed by extant remains. If the site is also to be identified with Valkha, the capital of local dynasty of Khandesh ruling in the 4th and 5th centuries A. D. recently brought to light by Principal V. V. Mirashi, it is likely to prove one of the most important archæological sites in the Deccan. In response to the request of the Society that, in accordance with the practice followed in respect of punch-marked coins in U. P., Bihar, etc. the Bahal hoard should be maintained intact in the Prince of Wales Museum cabinet at Bombay, so that it may in future be available for study in all its aspects, the Government of Bombay have agreed to keep it intact. If the local implications of the symbolism, the study of reverse symbols as indicative of wear and tear and other aspects of the study of punch-marked coins are to be available to the future numismatists, the hoard cannot be distributed. The more widely these special considerations which operate in respect of hoards of punch-marked coins are known, the better for all concerned, as punch-marked coins continue to be found in fresh localities every year, the latest finds to be brought to notice this year being from the extreme south viz. Cochin and Travancore. It is proposed to pass a resolution of the society in this matter and to distribute it among all the Provincial and State Governments who have to deal with Treasure Troves. A short paper covering the main aspects of this hoard has already been published in the *Journal of the Bombay Branch of the Royal Asiatic Society.*

Another important hoard worth noticing is that found during the year at village Ree, Tahsil Mansehra, Dist. Hazara (N.W.F.P.) which consisted of 367 silver coins of the Indo-Scythian and Indo-Greek kings. 235 of these represent the joint issue of Vonones and Spalahores (king on horse back and Zeus type) and 125 coins refer themselves to the Indo-Scythian or Śaka ruler Azes, attributable to two main types viz. mounted king and standing Zeus and mounted king and Pallas respectively. Three of the former type and five of the latter are didrachams, while the rest are hemidrachams. Two small silver pieces of the Indo-Greek kings are also included in the hoard, one of them being definitely identifiable as an issue of Strato whose aged bust appears on the obverse while the reverse is said to show pilæ of the Dioscouri. This last would indeed be a rare issue and on the evidence of the hoard, we can also conclude about the comparative position of the Indo-Greek and Indo-Scythian rulers. There is reason to conclude that just as Hermaios, the last king of Kabul, was succeeded by Kadphises, the first king of the Kushānas in the 1st century A.D., similarly Strato the Indo-Greek ruler was nearly contemporary with or was actually displaced by Azes and Spalahores of the Indo-Scythian or Śaka series in the latter part of the first century B.C.

In the Madras Presidency, at least two hoards consisted of Chinese currency, one of 1822 Chinese copper cash and five pieces representing Chinese spade money, knife money and ring money. Three other hoards consisted of gold coins totalling 473 coins, the most important among them being a find from

Sidhout town, Cudappa Dist. This contained 17 Vijayanagar, 4 Star pagodas, 3 Hyder pagodas, 6 Tipu Faruqui coins, 5 Alamgir II, 2 Ahmedshah, 37 Shah Alum II, 228 Swami pagodas and 157 *fanams* of Hyder and Alamgir. Such finds illustrate the great variety of coins current in South India in the latter part of the 18th Century and it is high time that the whole numismatic wealth of the South be reduced to systematic arrangement for the benefit of the students.

In Bengal the only mentionable acquisition is that of a base gold coin of Skanda-gupta, representing the archer type, which came from the vicinity of Mahasthan (ancient Puṇḍravardhana) in the district of Bogra. The coin has been added to the cabinet of the Asutosh Museum of Art, Calcutta University, and a paper on it has been published in the Society's Journal, Vol. VII, pp. 13-18. In the C.P. 5 cases of Treasure Trove coins were reported, of which 2 are still under disposal and 2 were not recommended for acquisition owing to their late date and common character. The only important hoard was that of 14½ seers of copper coins found in an earthen pot at village Borkhedi, Taluk Mehekar, Dist. Buldana, (Berar); 529 of these coins which contain many dated issues of the Bahamani rulers have been acquired and distributed according to the standing rules. A comprehensive paper on the issues of the Bahamani Kingdom and its successors in the Deccan is one of the prime necessities of South Indian Numismatics and it is hoped that some scholar from Hyderabad will be able to take this up in the near future.

We have had two issues of the Journal (Parts I and II, Vol. VI) during this year. Part I contains as usual a large number of interesting and important papers, while Part II is almost entirely taken up by the paper of the late Mr. Fardunji D. J. Paruck, on the mint-marks on the Sasanian and Arab-Sasanian coins. The next number is expected to be out within two months. The difficulty of obtaining a quota for our Journal has been further aggravated by the inability of most presses to undertake printing and carry it out within a reasonable time. We must indeed be grateful to our chief editor, Dr. A. S. Altekar, for not sparing himself in the discharge of his onerous duties. Indeed had it not been for him the Journal would not have attained the high standard it has during the first few years of its independent existance, and it would be extremely difficult to find a suitable successor, now that he has more than once earnestly requested to be relieved of his heavy responsibilities.

The special monograph on the technique of ancient cast coins by Dr. Birbal Sahni, F. R. S, has been printed and is ready for distribution. As the cost is somewhat high, it has become necessary to charge a small price for the book to our members.

Finally I must thank on behalf of the Society, the authorities of the Madras Museum for allowing us the use of the Museum Theatre, the different Provincial and State Governments who have continued to give us their generous support and the public for giving us encouragement in pursuing our studies in this interesting but not very popular branch of knowledge.

NEW AND INTERESTING COINS AND SEAL FROM MADHYADEŚA (U.P.)

By Dr. A. S. Altekar, Benares.

The coins and the seal that are being published in this paper belong to the valuable Allahabad Municipal Museum collection collected by Rai Bahadur B. M. Vyas of Allahabad, which is already familiar to the readers of this *Journal* as a very valuable reservoir of historical and numismatic information. Rai Bahadur Vyas, as usual, showed me the favour of permitting me to examine the coins at my own leisure. This enabled me to study them in detail and make the discoveries of some new kings and types noted in this paper. All the coins excepting Nos. 13 and 14 belong to Kauśāmbī rulers.

A Coin of King Mitra (?), A New King of [1]Kausāmbī

Metal, copper; size roughly circular, diameter, ·55″; weight, 33·5 grams.

Obverse: at the top, tree in railing laid on its side; below the railing of the tree and above the legend a three-pronged symbol, with a triangle without base line below, also laid on its side; inscription at the bottom, *Mita*. **Pl. I, 1.**

Reverse: Bull to right, above traces of Ujjain symbol.

Many coins of kings with names ending in *mitra* have been found at Kauśāmbī, Ayodhyā, Kanauj (?) and Mathurā, but the first member of their names is usually multi-lettered. Only one king has been so far found with only one letter before *mitra,* viz., Gomitra at Mathurā.[2] In the case of the present coin also it may be argued that there is space for one letter before *mita,* midway between *ma* and the left edge of the coin; but there are faint traces of an incuse line between them, which leaves hardly any space for another letter. To the left of *ma* beyond the vertical incuse line, what appears to be traces of a letter are most probably the traces of a symbol. It therefore appears that the present coin was issued by a king named Mitra, without any adjunct before that term. The forms of the letter *ma* and *ta* are Mauryan, and so the palæography suggests that the king Mitra belonged to a very early time. Can it be that he was the first king of the *mitra* series of Kauśāmbī, with Mitra alone as his proper name, and that his successors started adding prefixes to that term to distinguish themselves from him? We have the parallel case of king Gupta of the Gupta dynasty, who had no adjunct before his name, *śrī* being merely an honorific prefix. Later kings started adding prefixes to Gupta, like Chandra, Samudra, Kumāra, Skanda, etc.

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[1] We regret that all diacritical marks were not possible in this type.

[2] Allan, *Catalogue of Coins in Ancient India*, pp. 169-70.

The three-pronged symbol on this coin deserves to be noted. A symbol closely resembling it occurs on a rather rare Kuṇiṅda type[1], but its lower triangle has the base line, which is absent from the present symbol. If we suppose that one of the prongs of the lower part has been blurred, this symbol will resemble a thunderbolt.

THE COINS OF PURAMAGHA (?) A NEW KING OF KAUSĀMBĪ.

Metal, copper; size, roughly circular; diameter, about ·7″; weight, 40 grains of No. 2 and 27 grains of No. 3

Obverse : Above, tree within railing; faint traces of other symbols; legend below *Purama(gha)*.

Reverse : The animals are rather blurred, but in one case there is probably a bull to left (**Pl. I, 2**) and in the other, an elephant to right (**Pl. I, 3**).

The legend *Purama*(gha) is fairly clear on **Pl. I, 2** but blurred on **Pl. I, 3**. In the case of the legend on **Pl. I, 2** the letter preceding *ra* appears like a *va* But this *va* would be of the Mauryan period, whereas the coin type is clearly five centuries later. The upper loop of *pa* can also be clearly seen to the left of the vertical of the letter. The first letter of the legend therefore must be taken to be a *pu* of the 3rd or 4th century A.D., with the medial *u* sign of *pu* accentuated into a loop. The closing of the loop on the left was not there on the coin at the beginning; it began to appear accentuated as a result of its cleansing prior to its photographing.

The coins belong to the well-known Magha series of Kauśāmbī. Puramagha is similar in construction to Śiva-magha, whom we already know from coins of this series. The palæography of the coins is almost Gupta, being of the eastern Gupta variety. Puramagha probably flourished in the 4th century.

It may be observed that elephant is not so far known to have figured on the Magha coins of Kauśāmbī. Its appearance on one of these coins is therefore worth noting.

---

[1] Allan, *Ibid*, p. 168, No. 78.

(YA)GAMA(GHA), A NEW KING OF KAUSĀMBĪ.

Metal, copper; size, circular, ·4″ in diameter; weight, 27·5 grains.

Obverse: above to the left, tree within railing; to the right, three arched hill, as on other Magha coins; below, legend, -*gama*(*gha*).

Reverse: within a dotted circle, a seven spoked wheel, with a thick knob at the centre. **Pl. IA, 4.**

This coin is very important both for its type and the name of its issuer. Unfortunately the latter cannot be read with certainty. The second letter is certainly *ga* and the third *ma*, but the first is doubtful and has come out only partially on the coin. Such traces of the letter as have been preserved suggest that it may have been a *ya* with its left limb cut off. I am inclined to think that the legend was Yagamagha, being the Prakrit of Yajñamagha. The suggestion of my esteemed colleague Dr. V.S. Agrawala that the first letter may have been a *yu* rather than a *ya* is also worth considering. If we accept it, the name of the king will be Yugamagha and not Yāgamagha. It is possible to suggest that the third letter was not *ma* but *mi* and then to read the legend as (*Ya*)*gumitra*, i.e. *Yajñamitra*. But the clear similarity of the present type with the known Magha series indicates that we should read the name rather as Yagamagha than as Yagamitra.

In Gupta period inscriptions, *ta* is often without its short vertical when it has the medial *e* or *o* attached to it. It is possible to suggest that the second letter of the legend is such a *ta* and that the first letter may be a *sa* with its left limb cut off. In that case the name of the king will be Satamagha, or Śatamagha. All things considered, I am however at present inclined to take the legend as (*Ya*)*gama*(*gha*) rather than (*Yu*)*gama*(*gha*) or (Śa)*tama*(*gha*).

The reverse type of this coin is very important. So far we have not found any coins of the Magha series with such a wheel on the reverse. Usually they have the bull. A wheel similar to the present one is to be found only on the coins of king Achyuta, overthrown by Samudragupta; but it has usually eight and not seven spokes and is not surrounded by dots; see Allan, *Catalogne*, Pl. XIV, 1-5.

The similarity of this wheel to the wheel appearing on the coins of Achyuta may suggest that Yajñamagha flourished by the middle of the 4th century A.D.

A COIN OF KING BHĪMAVARMAN (?)

Metal, copper; size, circular, ·5″ in diameter; weight, 21·8 grains.

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Obverse: above, tree in railing at the centre and a partly visible symbol on either of its side;
below *Rājabh*[*īma*] **Pl. IA, 5.**

Reverse: bull.

The type of the tree on the obverse is closely similar to that occurring on some late Kauśāmbī coins like those of Nava and some other kings whose names are but partly legible. The coin, therefore, seems to have been issued late in the 3rd or early in the 4th century A.D. The legend presents considerable difficulties; the first letter is *rā*, the second *ja* and the third *bha*. The issuer therefore may have been either king Bhadramagha or Bhīmavarman, who belonged to the Magha dynasty of Kauśāmbī. The palæography of the coin is rather late for King Bhadramagha, who ruled in the 2nd century A.D. It is not also bearing any close similarity to the coins of that ruler published *ante*, Vol. II, Pl IX, 1-2. It is therefore likely that the coin may have been issued by King Bhīmavarman. On the coins of that ruler published *ante*, Vol. II, Pl. IX, No. 9, the legend has the letters *mavama*. I am however not quite certain that the present coin belongs to this Bhīmavarman. His known dates 130 and 139 (in the Śaka era) are rather early for this type. No king of the Magha series has the epithet *rājā* before his name. The coin may therefore have been as well issued by a hither-to unknown king of the Magha dynasty, whose complete name can be made out only with the help of fresh future discoveries.

AN UNINSCRIBED COIN OF A KUSHĀNA GOVERNOR OF KAUSĀMBĪ.

Metal, copper; size, irregularly circular, .9″ in diameter, weight, 72 grains.

Obverse: Śiva standing by the bull, as on the coins of Wima Kadphises and Vāsudeva. In the original, the right hand appears to be raised up, as if for darting a missile.

Reverse: Within an incomplete border of dotted circle, another incomplete circle; tree within railing with a horizontal line above and a crescent at the top. **Pl. IA, 6.**

The coin is a close imitation of the degenerated type of Vāsudeva as far as the obverse is concerned. The reverse bears a tree within railing as on other Kauśāmbī coins. The coin appears to have been issued by some local Kushāna governor, having a precarious hold over Kauśāmbī, before it rebelled

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1. Allan, *Catalogue*, Pl. XXI, 3-15.

against the Kushānas under the leadership of the Magha rulers. Imperial Kushāna coins with tree within railing on the reverse are unknown, hence the conjecture that this type may have been issued by a Kushāna governor, ruling at Kauśāmbi.

COUNTER-STRUCK COIN OF POṬHAMITRA

Metal, copper; size circular, but broken in one corner; diameter; ·7″; weight 113·5 grains

Obverse: above, in deep incuse, Nandīpada symbol; below, legend, *Poṭhamitasa.* **Pl. IA, 7.**

Reverse: faint traces of bull to left with Ujjayini symbol above.

A coin of Poṭhamitra, king of Kauśāmbī, is already published in this *Journal*, (*ante*. Vol. IV, pp. 133-4). The present coin of this ruler is interesting, primarily on account of the *nandīpada* symbol, counterstruck in a deep incuse on its obverse. The conterstruck mark has obliterated the symbols, but luckily the name of the king is left undamaged. The first letter *po* however is too faint to come in the plate. Such faint traces as can be made out on the original coin show that the coin was probably having a tree within railing in the centre. The reverse is completely blurred and is therefore not illustrated. The coin is broken slightly in one corner.

So far the coins of Agnimitra and Jyeshṭhamitra are known to have been counterstruck by the Nandīpada symbol. Now we have to add Poṭhamitra also to the same series. These three kings must have been closely connected in time, since the coins of all of them bear this countermark. Who the authority was which counterstruck this symbol, we do not know yet.

The coins of Bṛihaspatimitra have also been counterstruck, but the counterstruck symbol in their case is a *v*-topped banner with two prongs to right enclosed in a railing of two storeys; (*ante*. IV. p. 143)

A NEW COIN OF NĀVIKA

A coin of king Nāvika of Kauśāmbī has been already published, (*ante*., Vol. IV., p. 136, Pl. XII, 9). That coin, however, was damaged and most of its symbols were indistinct. The new coin shows a number of symbols quite distinctly. It is also entire.

Metal, copper; shape irregularly circular; size, 7″ in diameter; weight, 49 grains; cast from mould.

Obverse: Ujjayini symbol on the right in the upper corner; below perhaps another Ujjayini symbol partly preserved; to its left, a cross; *v*-topped banner, clear on the coin published earlier, not visible on this piece. The symbol at the top is indistinct. Legend across the coin nearly at the centre; (*Nā*) *vikasa*. **Pl. IA, 8.**

Reverse: completely blurred, hence not illustrated It may be added that the Ujjayinī symbol is quite common on Kauśāmbī coins.

A COIN OF JYESHṬHAMITRA

Metal, copper; size roughly circular, but damaged at one corner, about ·7″ in diameter; weight, 69 grains.

Obverse: across the centre, the legend *Jeṭhamita(sa)*; below, Ujjayinī symbol; above, *v*-topped banner laid on the side with a horizontal line across its staff; probably there were two prongs to the right of *v*. The banner is rather indistinct on the plate but quite clear on the coin. **Pl. IA, 9.**

Reverse: Tree within railing; other symbols indistinct.

This coin is identical with that published in the *B. M. Catalogue*, Pl. XX, 7 in its general type. But the former does not show any banner similar to that which can be distinctly seen on the present coin.

A NEW UNINSCRIBED KAUSĀMBĪ TYPE.

Elephant and Bull Type,

Metal, copper; size roughly circular, diameter 65″; weight 98 grains.

Obverse: Elephant to right; lower part of the coin peeled off; it may have had a legend.

Reverse: Bull to the right with traces of Ujjayinī symbol above it; another partly visible symbol to its right. **Pl. IA, 10**

Bull is quite common on the Kauśāmbī coins; Ujjayinī symbol occurs on its early uninscribed issues, as well as on the coins of Sudeva and Bṛihaspatimitra. Elephant is rather rare, but it occurs on the coins of Sudeva, where it is facing left. On this coin, as also on the coin of Puramagha illustrated above, the elephant is to right. No other coin from the place has so far shown elephant on one side and bull on the other.

AN UJJAYINĪ COPPER COIN AT KAUSĀMBĪ.

Walking Horse and Ujjayini Symbol Type.

Metal, copper; size irregularly rectangular, ·35″ × ·5″, weight, 17·5 grains.

Obverse : in a circular incuse, horse walking to right; above, a blurred symbol.

Reverse : double-circled Ujjayinī symbol.

Pl. IA, 11

I had once thought that this was a new Kauśāmbī type, the doule circled Ujjayinī symbol being known to occur only on the coins from Ujjayinī and Eran. I knew that it was possible to suggest that this coin might have been imported in Kauśāmbī from Ujjayinī or Eran; but this possibility appeared to me to be improbable because though a number of animals occurred on Ujjayinī coins like bull, elephant and frog, the horse was conspicuous by its absence. Recently however a copper coin of this type was found among the coins found at Kasrawad in the Nimad district of the state of Indore, about sixty miles to the south of Ujjayinī. The resemblance is striking and leaves no doubt that this tiny coin had travelled to Kauśāmbī from Ujjayinī. There seems to have been a busy intercourse between the two cities, both being famous in contemporary times.

Horse to right occurs on a blurred coin of Bṛihaspatimitra[1], but it is apparently standing and has an uncertain symbol before it. The posture and attitude of the horse on the present coin bear closest resemblance to that of the same animal occurring on a Kāḍa coin.[2] The latter coin, however, has a rayed sun on the other side, and not a double circled Ujjayinī symbol, as on the present coin.

A SEAL OF PRATĪHĀRA KĀLĀHIRAKA

Metal, copper ; size, rectangular ·8″ × ·55″ ; weight, 103·7 grains.

Upper line, *Pratihārika*

Lower line, *Kālāhirakashya*(*sya*)

Pl. IA, 12

The seal is of an officer occupying the exalted position of a Pratīhāra or royal chamberlain. The second letter of his name is rather indistinct, but most probably it is *lā*; we can read the legend as Kālāhiraka. The genitive termination is spelt as *shya* instead of *sya*. The exact significance of the name Kālāhiraka is difficult to understand.

The characters belong to the 4th century A.D., *ha* being of the eastern Gupta variety. Kālāhiraka was probably a chamberlain of the royal family ruling at Kauśāmbī.

The seal of a Mahāpratīhara named Vinayaśūra was found at Vaiśālī among the Gupta seals and sealings. It bore the symbol of the Sun and the Moon. The present seal bears no symbols.

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[1] Allan, *Catalogue*, p. 150, No. 15.
[2] *Ibid*, p. 146, No. 12.

JYESHṬHADATTA, A NEW KING OF AYODHYĀ.

Metal, copper ; size, roughly square, each side about ·6″; weight, 18 grains.

Obverse : bull to right, in its front, probably traces of a *v*-topped banner ;
above the bull, legend in a straight line *Jeṭhadatasa.*

Reverse, blurred ; the original shows faint traces of a tree within railing and some other symbols too indistinct to be made out.

Pl. IA, 14.

Though Rai Bahadur Vyas found this coin at Kauśāmbī, there can be no doubt that king Jeṭhadatta or Jyeshṭhadatta, who issued it, was ruling at Ayodhyā. For the coin bears a striking resemblance in type, fabric and appearance to the rectangular cast coins from Ayodhyā. Bull to the left appears on the coins of other kings of that city like Satyamitra, Saṅghamitra and Vijayamitra, who have issued the well known Bull and *Haṁsa* series. This series is, however, die-struck. In the case of cast coins, bull to right is common and appears on the coins of Mūladeva and Dhanadeva; the bull to left appears only on one variety of the latter. Among the kings represented in the square cast series, Mūladeva and Viśākhadeva are named after lunar mansions (*nakshatras*) ; the name Jyeshṭhadatta would be a third one of the same series, the king being probably born on the Jyeshṭhā *nakshatra.*

The time of Jyeshṭhadatta can at present be determined only with the help of the palæography of his coin. *Da* opens to the left and *ta* has a remarkably long verticle. We can therefore, safely place Jyesṭhadatta early in the 2nd century B.C.

AN UNDECIPHERED COIN

I close this paper by illustrating a copper coin **Pl. IA, 13** in the Allahabad Municipal Museum Collection, which is blank on one side and has apparently a legend on the other, along with some symbols. The legend seems to be arranged circularly; its letters are clear, but I am unable to read them. My colleague Dr. V. S. Agrawala suggests that the coin may be a faked piece forged in modern times by a die-cutter, who had but an imperfect knowledge of ancient epigraphy. I am unable to offer any suggestion. I hope that the publication of this coin will enable the scholars to offer suggestions about its decipherment, which may one day solve its mystery. If any collector has a similar but better preserved coin, he will help our task by sending it for publication.

TWO INTERESTING KAUŚĀMBĪ COINS.

BY MR. SUBHENDU SINGH ROY, M.A., BURDWAN, BENGAL.

Dr. Altekar has won the gratitude of the numismatists by bringing to light the names of several new kings of Kauśāmbī from the very rich and varied coin collection of the Allahabad Municipal Museum, collected by Rai Bahadur B. M. Vyas of Allahabad. These discoveries will throw a flood of light on the history of the so-called 'dark age' of India.

During the winter of 1943-44, I was fortunate to add several lots of coins to my collection from the different ancient sites of the United Provinces. These were either picked up by me locally in the ruins or purchased from the local inhabitants. The lots include, silver punch marked coins, cast coins, copper coins of the Kushāna and the Gupta dynasties and also the issues of the Afghan Rulers of Delhi and Jaunpur. Acting on the advice of my learned friend, the Chief Editor of this Journal, I have since then, classified the coins comprised within each lot. While engaged thus, some coins which appeared to me to be new and unpublished, were selected for publication. Out of these I am publishing herewith two Kauśāmbī coins. The rest I propose to publish in the next issue of this Journal.

I. AN UNIQUE COIN OF BHĪMASENA.

A King named Bhīmasena was long known to us from inscriptions only. There are a few inscriptions wherein his name occurs. The Bhita Seal Inscription[1] refers to one "*Rajño Śrī Bhīmasena*". The Ginja Inscription[2] records the name of one Mahārāja Śrī Bhīmsena and is dated in the year 52. The scripts of the two inscriptions show that they belong to the same age. The style of the script of the Ginja Inscription is similar to that of the Kushānas. Hence it is generally held that the year 52 refers to the Śaka Era. Dr. Jayaswal assigned it to *cir*, 300 A. D.[3]. But the style and the script would suggest its assignment to 2nd century A.D. The year is probably to be referred to the Śaka era and Dr. Altekar has shown how this ruler was probably the first ruler of the dynasty and ruled from *c*. 125-150 A.D.[4]. It is now generally believed that the rulers referred to in the two inscriptions are identical and that king Bhīmasena or Maharaja Bhīmasena ruled in the Kauśāmbī region either independently or as a feudatory of the Kushānas towards the end of their rule.

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[1] *E.I.* Vol. II, p. 305.
[2] *Lüder's list.*, No. 906.
[3] *History of India*, p. 109.
[4] *Ganga Nath Jha Research Institute Journal*, I, p. 154

Inscriptions lately discovered from the Rewah State mention the name of Bhīmasena with his two successors Poṭhasiri and Bhada or Bhatadeva[1]. A coin of Poṭhasiri of familiar Kauśāmbī type is long known from Bhita.[2] In a recent paper in this journal,[3] Dr. Motichandra contends that Bhīmasena group of rulers belongs to the dynasty of Magha kings and that they preceded Śivamagha group. Now that a coin of Bhīmasena is known, only the issues of Bhada or Bhatadeva remain to be identified. It may not be a matter of surprise if some day it is proved that Bhadramagha, known so long from his inscriptions and coins, is the same ruler as Bhada or Bhatadeva. I will now describe the coin of Bhīmasena in my collection.

Metal	...	Bronze (silver white)
Size	...	·55 ,,
Weight	...	48 grs.
Shape	...	Almost circular
Provenance	...	Bhita

Obv. Tree in railing above; immediately below, a small *nandīpada* symbol; circular legend beginning at IX to the left of the railing legend in bold Kushāna script, "*Rajño Bhīmasena*". [*Ra* is fairly clear, only the upper limb of j of *jno* has been preserved; *bhīd* is much blurred; *ma* is distinct, *sa* is fairly clear, but its loop looks like a straight line and it has an *ā* instead of *ce* matra by mistake. Only faint traces of *na* have remained. *A.S.A.*]

Rev. Humped bull to 1; above traces of another symbol.

Pl. IB, 1 shows the coin in an enlarged size. **Pl. IB, 1A** gives a beautiful pencil impression of the obverse of the coin, where the whole legend can be clearly read with the exception of the damaged letter *bhī*.

II. A NEW TYPE OF VARUṆAMITRA'S COIN COUNTER-STRUCK

Uptil now three coins[4] of Varuṇamitra of the Kauśāmbī type have been published. Dr. Altekar has published two of his coins in *J. N. S. I.*, Vol. IV, p. 6. and *J. N. S. I.*, Vol. IV. p. 141 and the third coin is in the Indian Museum[1], where late Dr. Smith classed it with the coins of Avanti and read the legend as "*ruṇimasa*" *or* "*ruṇamasa*". But that it is a coin of Varuṇamitra had been concluded by me some years ago after a careful examination of the original piece. Although the name was then unknown to the numismatists, it struck me that the coin belonged to a king, the first letter of whose name was missing in the coin legend. The rest of the legend was certainly "*ruṇamita*" and I, therefore, concluded that it was Varuṇamitra[2]. The type showed that it belonged to the Kauśāmbī series.

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[1] *J. N. S. I.*, Vol. II p. 99. n. 18

[2] *A. S. I. An. Report.* 1911-12. p. 66

[3] *J. N. S. I.*, Vol. II, p. 99.

[4] [The coin of Varuṇamitra, published *ante* V, p. 17, belongs to a ruler of Ahichchhatrā and so is unrelated to the present king of Kauśâmbī. *A. S. A.*]

The fourth coin of Varuṇamitra, that I am describing below, belongs to my collection. Its reverse type is quite different from the reverse of the three known coins of this king, and moreover it is countermarked. I will now describe the coin below :—

Metal	copper.
Shape	irregularly circular
Size	.45"
Weight	24 grs.
Provenance	Bhita.

Obv. Above familiar Kosam tree in railing to r.; blurred symbols to l.; below, the legend in a straight line "Varuṇami (ta)".

Out of the letters of this legend the plate shows only faint traces of the first letter *va*; the next letter *ru* is fairly clear, its medial *u* sign being joined to the following *ṇa*, as on other earlier coins. The top of *ṇa* is just touching the railing of the tree above. Only the two horns of *ma* can be seen after *ṇa*; the remaining letters have not come on the flan of the coin.

Rev. Lion running to *r.*; above it a horizontal countermark of a combination of Nandīpada symbol and V-topped banner (as Dr. Altekar would call it). Above it, some traces of the original Ujjain symbol and another symbol.

Pl. IB, 2.

[A coin of a Kauśāmbī king,...mitra, counterstruck precisely with the present symbol has been published by me; see *ante*, IV pl. XII, 24 and p. 144. *A. S. A.*]

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[1] *I. M. C.*, Pl. XX. 3

[2] It is gratifying to note that Mr. Allan in his *Cat. of coins of Ancient India in B. M.* has also read it as such and has assigned it to Kauśâmbī. [Mr. A Ghosh has also suggested the attribution of this coin to Varuṇamitra; *ante*, V, p. 18. *A. S. A.*]

A LEAD COIN OF SĀTAKARṆI

BY PRINCIPAL V. V. MIRASHI, NAGPUR

This coin is from the cabinet of Mr. Hurmus Kaus of Hyderabad (Deccan) whose coin-collections have rescued so many kings from oblivion. In April last Mr. Kaus sent me three good ink impressions of the coin, one of which is reproduced in the accompanying plate.

The coin is one of lead, round in shape, with a diameter of ·9″. Its weight is 282 grains and it is illustrated in **Pl. II. A, I.** It has on the obverse the figure of a humped bull in high relief facing right, with a triangle-headed standard in front, which however is rather blurred. Above the bull appears the legend commencing at ix, and running along the edge of the coin. On the reverse are seen a number of symbols, the most prominent of which is the tree in railing which appears in the centre. To the left of the tree is seen the *tri-ratna* symbol and to its right the triangle-headed standard. Besides these, there is a spherical object on either side of the top of the tree. Below appear a *svastika* to the left and another *tri-ratna* symbol to the right of the railing. The figure of the bull and the symbols are well formed though the coin is one of lead.

This is one of the oldest coins of the Sātavāhanas. The legend *raño sara-Satakaṇasa* (for *raṁño siri-Sātakaṇisa*) is in Prakrit as on all coins of the Sātavāhanas. It means '(The coin is) of the king, the illustrious Sātakarṇi'. The characters are of about the second century B. C. It may be noted that the horizontal bar of *k* is in the middle of the vertical, the vertical of ñ has not yet become elongated and the lower limp of *t* has not become round. In these respects the letters are of the same type as the Nāṇāghāṭ inscription of Nāganikā[1] which has been referred to *circa* B. C. 150. Again, some of the symbols seen on the reverse appear only on the oldest coins of the Sātavāhanas. The triangular standard, for instance, is noticed only on very old Sātavāhana coins such as the copper coin[2] of Sātavāhana, the founder of the dynasty, and the potin coins[3] of Sātakarṇi who was separated from him by two or three generations only. I would therefore identify this Sātakarṇi with the son of Śimuka Sātavāhana and the husband of Nāganikā, i.e., the third king mentioned in the

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[1] Bühler, *Indian Palaeography*, Table II, columns XXIII-XXIV.
[2] *J. N. S. I.*, Vol. VII, pp. 1-4.
[3] Rapson, *Coins of the Andhras* etc: (B. M. C.), Pl. I, Nos. 5, and 6.

Puranic list of the so-called Āndhra rulers[1]. The coins of this king discovered so far were square in form.[2] This is therefore the first round coin of this king to be discovered.[3]

The provenance of the coin has not been recorded, but it seems to have come from some central part of the Deccan. That bull-type coins were current in this part of the country is shown by the coins of Dimabhāga and Sebaka who, as I have shown elsewhere[4], preceded the Sātavāhanas. Sātavāhana, the founder of the dynasty, introduced the elephant-type in his dominion, but his descendant Sātakarṇi seems to have reverted to the bull-type which, being of long standing, was perhaps more popular. Bull-type coins of the Sātavahanas are, however, rather rare. One instance of it occurs in Rapson's *Catalogue*, P. 28, Pl. V. G. P. 5. This coin is also of lead, but it is almost square in shape and much smaller in size. Rapson describes the animal as a horse in the *Catalogue*, but in the Introduction p. lxxvii, he doubts this description. The facsimile clearly shows however that it was a bull. Rapson doubtfully read the legend as [*gha*] *sadasa*[5], but could not identify the king. Other bull-type small lead coins rectangular in shape, but without any legend, appear as Nos. 217-232, Pl. VIII of Rapson's *Catalogue*[6]. One other bull-type lead coin of the same period not yet deciphered figures as No. 1 in Pl. XV illustrating Mr. G. Yazdani's article in the *Annals of the Bhandarkar Institute*. Vol. XXII, pp. 171 f.

Both the obverse and reverse types of the present coin connect it with variety C of the lead coins of Sadakaṇa Kaḷalāya Mahārathi[7], which come from the Chitaldrug

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[1] Pargiter, *Dynasties of the Kali Age*, p. 39.

[2] The round lead and potin coins (Nos. 1 and 2 in Rapson's *Catalogue*) with the legend *raño siri Sātasa* were probably struck by Sātavāhana the founder of the family and not by Sātakarṇi as supposed by Rapson. *See J. N. S. I.* Vol. VII, p. 3.

[3] The discovery of the present coin disposes of the atternative suggestion of Dr. Altekar (*ante*, Vol. VII, p. 3, n. 1) that the coin with the legend *Raṁño siri Sādavāhanasa* published by me may have been issued by the prince Sātavahana, the son of King Sātakarṇi, whose relievo appears in a cave at Nāṇāghāṭ. This prince, according to Dr. Altekar. had Sātavāhana, as his personal name, while posterity knew him by his title *Sātakarṇi* preserved in the Purāṇas. This view does not appear to be correct. It is doubtful if the prince Sātavāhana of the Nāṇāghāṭ inscription ever came to the throne, for the Purāṇas name Pūrṇotsaṅga as the successor of Sātakarṇi and it is not known whether he had Sātavāhana and Sātakarṇi as his other names. It seems best to attribute the present coin to Sātakarṇi, the son of Śimuka, in view of its early characters and old symbols.

[4] *J. N. S. I.* Vol. VI, app. and VII, pp 94-97.

[5] *Catalogue*, Introduction, p lxxvii.

[6] All these coins, according to Rapson, come however from Andhradeśa.

[7] Rapson, *Coins of the Andhras* etc., Pl. VIII, No. 234.

District of the Mysore State[1]. The obverse of these coins also shows a humped bull, but the latter faces left, not right as on the present coin. The reverse has three symbols, the tree in railing in the middle, with *nandipada* to the left and the triangular standard to the right, all of which, similarly disposed, appear on the present coin also. These coins are attributed to a feudatory of the Sātavāhanas named Sadakaṇa Kaḷalāya Mahārathi. The fragmentary Nāṇāghāṭ inscription mentions a Mahāraṭhi whose name also ended in *lāya* and who appears to be introduced there as the father of Nāganikā, the queen of Śrī-Sātakarṇi. Rapson identified this Mahāraṭhi with the prince who issued the coins. He took Traṇakayiro incised under a relievo in the Nāṇāghāṭ cave to be the personal name of this ruler and Sadakaṇa Kaḷalāya Mahāraṭhi to be his full title. This does not appear to be plausible. Sadakaṇa is the Parkrit form of Sātakarṇi[2]. If the Mahāraṭhi Traṇakayiro belonged to the Sātakarṇi family, he could not have given his daughter Nāganikā in marriage to the king Sātakarṇi.

The only way in which we can reconcile all known data is to suppose that the name of Nāganikā's father was Kaḷalāya and that he bore the title of Mahāraṭhi. He was appartenly a powerful feudatory of the Sātavāhanas and was matrimonially allied with the Imperial family. He must naturally have enjoyed considerable independence. He seems to have been allowed to issue his own coins—a privilege not allowed to ordinary feudatories, but he was required to mint them in the joint names of himself and the Emperor. Hence the coins bear the names of the Mahāraṭhi Kaḷalāya and also the Emperor Sātakarṇi[3]. This is also indicated by the type of the coins which, as shown above, bears affinity to the monetory issues of the Emperor Sātakarṇi both on the obverse and the reverse[4].

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[1] See also *Ep. Ind.* Vol. VII, pp 50-51. In his article on a coin of this type, in *J. R. A S.* (1903), p. 297, Rapson says that some cf the coins were collected by Pearse in Karwar. The Mahâraṭhis were probably the chiefs of the Rasṭikas mentioned in Aśoka's edicts. They are grouped there with the Petenikas (people of the country near modern Paiṭhaṇ in the Nizam's State) which shows that they probably belonged to Westen Deccan. Several inscriptions of Mahāraṭhis have been found in the caves in Western India. *J. R. A. S.* (1903), pp. 298 f. As stated below, one of their coins was found at Karāḍ in the Sâtârâ District.

[2] For the softening of *t* into *d* see the legend *Raṁño Siri Sādavāha-* [*nasa*] of the coin of Sātavāhana, *J. N. S. I.*, Vol. VII pp. 1-4.

[3] The legend on old Sâtavâhana coins begins at vii. It should be read similarly on these coins also. The correct reading would therefore appear to be Kalalâya Mahâraṭhisa Sadakaṇsa.

[4] Traṇakayiro whose relievo appears in the Nāṇâghāṭ cave was a contemporary feudatory who held the western districts of the Sātavāhana Empire. He was probably a brother of the dowager queen Nāgānikā and hence his relievo appears in the cave. His father Kalalāya must have long been dead at the time the relievos were carved and the inscriptions were incised.

Another coin of a similar style in legend was discovered at Karhāḍ in the Sātārā District of the Bombay Presidency and has been described by Dr. Altekar[1]. He reads the legend as Mūla Sa[dakaṇi]sa. As no name like Mūla Sātakarṇi appears in the Purāṇic list of Sātavāhana kings and the type (lion on the obverse and the chaitya and tree in railing on the reverse) resembles another coin of Kaḷalāya Mahāraṭhi, Dr. Altekar has suggested that Mūla was perhaps the son of Kaḷalāya. This is possible, but we must explain the latter part of the legend (viz. Śadakaṇa) as denoting the contemporary Sātavāhana Emperor. On this coin the title *Mahāraṭhi* of the feudatory as well as *rājan* of the Emperor seem to have been omitted for want of space.[2]

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[1] *J. A. S. B.* (1935-36), Num. Suppl. No. XLVI, pp. 15 f.

[2] If *Sadakaṇa* (Sātakarṇi) was the family name of the Mahāraṭhis as suggested by Hultzsch (*Ep, Ind.* Vol. VII, p. 51), it is strange that it is nowhere mentioned in any of the inscriptions of the Mahāraṭhis. It is noticed only on their coins.

[In further support of Prin. Mirashi's ingenious theory, it may be pointed out that in the case of the legend *Vasiṭhiputa Vilivākura*, occurring on some coins from Kolhapur, Dr. R. G. Bhandarkar has assumed that Vāsiṭhiputa was a different personage from Vilivāyakura, the former ruling at Paithan and the latter as his viceroy at Hippokura (*I.A.*, 1920, p. 34; *E.H.D.* (3), p. 35). If this theory is accepted, the Kolhapur coinage also will have to be supported as a joint coinage. One important circumstance can however be pointed against it. On most of the coins, which are indisputably known to be joint issues of an emperor and his feudatory or heir-apparent, the names of the two persons appear on different sides; they never appear on the same side and in the course of the same legend. Such for instance is the case with the joint coins issued by Lysias and Antialkidas, (*B. M. C.*, XXXI, 2), Agathokleia and Strato I, (*P. M C.* Vol. I, V, 370), Azes and Azilises, *Ibid*, XIII, 319) Vonones and Spalahores, (*Ibid*, XIV, 374) Vonones and Spalagadames (*Ibid*, XIV, 382) Spalarises and Azes, (*Ibid*, XIV, 395), Gondophares and his general and feudatory Aspavarman, (*Ibid*, XV, 35), Hermaios and Kujula Kadphises, (*Ibid*, XVII, 1) These however are all cases of foreign rulers and we need not suppose that the Sātavāhanas would necessarily have followed their example. Prin. Mirashi's theory that the coins with the legend Sadakana Kalalāya Mahārathi may be issues issued under the joint authority of the emperor Sātakarni and his feudatory Kalalāya is thus a hypothesis which requires further and stronger evidence before it can become acceptable. *A. S. A.*]

A NEW SĀTAVĀHANA COIN

By Principal V. V. Mirashi, Nagpur

The coin reproduced in **Pl. II A, 2** is from the cabinet of Mr. Hurmuz Kaus of Hyderabad (Deccan). It is a coin of lead, round in shape, with a diameter of ·75″. Its weight is 115 grains. It has on the obverse the figure of an elephant in high relief, having the trunk in the normal position, facing left, with a spherical object over its back. The reverse has the usual Ujjain symbol, each orb of which has a pellet inside a double circle.

In the absence of a legend it is difficult to identify the king who struck this coin. That he probably belonged to the Sātavāhana dynasty is however clear from the Ujjain symbol which occurs on the reverse of most of the potin and lead coins of the dynasty. The potin coins of several Sātavāhana kings discovered in the Deccan have also the device of the elephant, but the animal appears there with uplifted trunk[1]. The recently discovered copper coin[2] Āpīlaka has, no doubt, an elephant with the trunk hanging down, but the animal faces right, not left as on the present coin. So none of these coins helps us in identifying the king who issued the present coin.

There are however three lead coins square in shape which have a closely similar figure of an elephant. Their facsimiles appear as Nos. 16-18 in Pl. XV illustrating Mr. G. Yazdani's article on the excavations at Koṇḍāpur in the Nizam's State[3]. Fortunately, two of these coins bear a legend which is fairly clear in the facsimile. Though the blanks of these coins were square, their die was circular as shown by the incuse. I read the legend as [sara ?] raño Gautamīputasa Sā[takaṇisa*]. These coins were therefore struck by the well-known Sātavāhana king Gautamīputra Sātakarni who freed Northern Maharashtra from Śaka domination. The present coin which in its device closely resembles the three coins from Koṇḍāpur may likewise have been struck by the same Sātavāhana king.

Several other Sātavāhana coins of various types are without legends. They were perhaps distinguished in ancient times by the symbols which appear usually over the back, but sometimes in front, of the animal on the obverse. For instance, we see a symbol resembling somewhat a flat-bottomed Brāhmī *m* on the coin of Āpīlaka. The coins of Yajña Sātakarṇi are characterised by the symbol of the crescent moon[4]. Another symbol consisting of two curves cut by a vertical appears over the horse in coins No. 105 and 106 in Rapson's *Catalogue*, which still remain unidentified. The spherical object without any rays over the back of the elephant which appears on the present coin may represent the full moon. If the identification proposed in this article is correct, it may be a distinctive feature of the legendless coins of Gautamīputra Sātakarṇi. It has however to be admitted that such a spherical object has not been noticed on any coin of that king. The Koṇḍāpur coin No. 18 bears a slight protuberance over the back of the elephant, but it does not exactly resemble the symbol on this coin.

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[1] *J. N. S. I.*, Vol. II, pp. 83 f.

[2] *J. A. S. B.* (1937-38), Num. Suppl. XLVII, p. 94.

[3] *A. B. O. R. I.* Vol. XXII. pp. 171 f.

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1. Rapson's *Catalogue* of *Coins of the Andhras etc.*, Pl. V, No. 148 and G. P. 6.

[Considering the striking resemblance in type of this coin with the published coins of Gautamīputra Sātakarni, I think that the proposed identification of Prin. Mīrashi is very plausible. I am not however sure that the spherical object on the back of the elephant can be regarded as a distinctive feature of the coins of Gautamīputra Sātakarni. Prin. Mirashi has admitted that it is so far not known to occur on any inscribed coins of this ruler; I may add that it occurs on some coins, which are conjecturely attributed by Rapson to Hāritiputra. *Catalgue*, p. 25 ; also *ante*, Vol. VII, p. 5, This attribution is no doubt uncertain. But it appears equally improbable that these coins were issued by Gautamīputra Sātakarni. Prin. Mirashi's observations in this connection however bring out the necessity of the kingwise study of the coin symbols of the Sātavāhana coins.

The type of the present coin, Elephant and Ujjain symbol is one of the types of the Andhradeśa coinage, Fabric B ; see Rapson, *Catalogue*, pp. lxxviii-lxxix. In types 17 & 18 listed by Rapson at the above place, we have however elephant to left and not to right on the obverse and the Ujjain symbol on the reverse. The provenance of the present coin is not known, but I believe it vary probable that it belongs to Andhradeśa. The same probably is the case with the coin of Āpīlaka which may have travelled to southern Kosala (where it was found), from Andhradeśa. which is contiguous to south Kosala

Type No. 17 of Andhrades'a was issued by Gautamīputra Śrī Yajña Sâtakarṇi and continued by Śrī-Rudra (No. 18). The present coin would show that it was Gautamīputra Śrī Sâtakarṇi, who was the first to issue this type in Andhradeśa ; it was later continued by two of his successors.

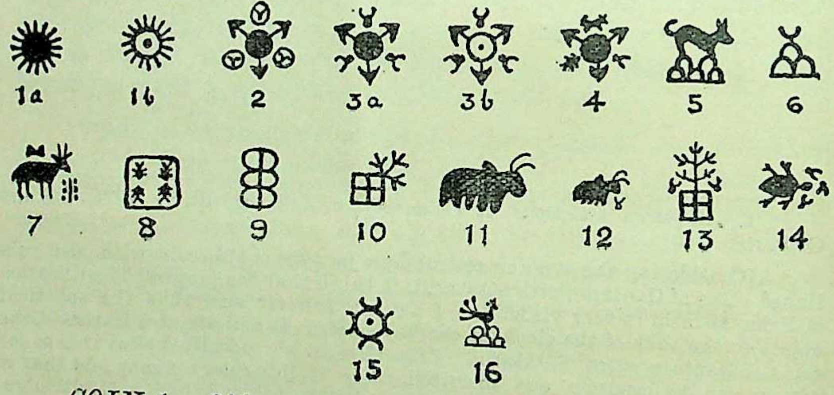
A. S. A.]

PUNCH-MARKED COINS FROM BAIRAT

By P. L. Gupta, Asst. Editor, Sainik, Agra.

The eight silver punch-marked coins, which are the subject of this paper, were discovered at Bairat in Jaipur state, about 52 miles northeast of the capital. They have been illustrated on plate IV (b) in '*Archaeological Remains and Excavations at Bairat*' by Rai Bahadur Dayaram Sahni, but their symbols have not been properly identified.

I had an opportunity to examine these coins during my visit to Jaipur in 1944 with the kind office of Mr. Hanuman Prasad Vaisya, Curator of the State Museum and the then officiating Suprintendent of Archæology and Historical Research, Jaipur State. The illustration of the coins are reproduced here in **plate IIB.** from the block kindly lent by him. The coins, except Nos. 6 and 7, are fairly worn out. We now proceed to describe them. For facility of reference we give below a plate containing the sixteen symbols on these coins, arranged consecutively.



COIN 1. Oblong with two corners cilpped off. Size ·9″x. 5″x. 04″. Weight 49.25 grains. **Pl. IIB, 1.**

Rai Bahadur D. R. Sahni describes the obverse of the coin as having 'five or six well-preserved symbols' and mentions that one of them is 'large crescent with projection in the middle and thick ends, dot in *r.* or *l.* half; probably not found on any other coins'. The coin is very much worn, but has all the five marks, though incomplete; four of them may be identified as marks 1a (complete on middle left side), 2 (partly punched on the upper middle side), 5 (superimposed by mark 1a and only lower part i.e. hill is clear below the mark 1a)[1], 8 (two fishes out of four are clear on the lower right side). The fifth mark is indistinct between the two clips. The coin is of Class A of the large Taxila hoard[1]. It may either be the coin of variety 1 (with bull as the missing mark)[2] or A24 (with frog as missing mark)[3]. On the reverse of the coin Rai Bahadur Sahni has noticed a dim symbol, but actually on the coin is a three-arched hill clearly punched (with or without crescent). A considerable part of the symbol can be seen in **Pl. II B, 1.**

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[1] *M. A. S. I.*, No. 59, p. 50-58.

COIN 2. Oblong with one corner clipped off. Size ·8″ × ·35 × ·06″, weight 44.25 grains. **Pl. IIB, 2.** (2nd in the 1st row).

The coin is more worn out than the above coin and only traces of symbols are visible on it. According to Rai Bahadur Sahani, the coin has four symbols, two of which resemble those on coin No 1. But dim traces of marks 1a, 3a, and 11 only are identifiable. On the reverse R. B. Sahani has observed dim traces of one or two symbols, but at least two symbols (6 and 15) are clear on the original coin.

COIN 3. Oblong with one corner cut off. Size, ·7″ × ·55″ × ·03″ ; weight 45 grains. **Pl. IIB,3.** (1st in the 2nd row).

The coin is worn out and symbols are not clear, but all the five symbols may be identified as marks 1b (in the middle lower part, faded, 3a (on the upper right corner near clip), 6 (lower right corner, only crescent and upper arch is clear), 10 (on lower left corner) and 12 (upper left corner). The coin is same as 40 J_1 of Babu Durga Prasad's classification[4] ; II.I. a of Patraha hoard[5] and II.I. a of *B.M.C.* ; on the reverse, as Rai Bahadur Sahani has observed, there is an indistinct trace of a symbol.

COIN 4. Square with one corner cut off Size ·55″ × ·5″ × ·03″ ; weight 48.5 grains **Pl. IIB,4.** (2nd in the 2nd row).

Rai Bahadur Sahani has observed on the obverse of the coin 'six well preserved symbols including three-arched sign with three big dots on the corner'. But on the examination of the coin, I found only four identifiable marks, 1 a (Upper left corner near the edge), 3a (lower right corner), 6 (upper left corner) and 9 (upper right corner). The fifth mark is indistinct and unidentifiable. The coin is the same as 40A of Babu

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[1] [The hill may or may not have had the animal on it. *Chief editor.*]

[2] 29 A_5 of B. Durga Prasad's classification (*N. S.* Vol. XLV pl. XIV) ; III.IV. g of Patraha hoard (*M.A.S.I.* No. 62, p. 81) ; *B. M. C.* VI. III. g.

[3] 29 C_1 of B. Durga Pd. classification (*N.S.* Vol. XLV. pl. XV) ; III. V, d. of Patraha hoard (*M.A.S.I.* No. 62. p. 84) *B.M C.* VI. iv, d.

[4] *N. S.* Vol. XIV pl. XX.

[5] *M. A. S. I.* 62. p. 2.

Durga Prasad's classification[1] ; II.III. of Patraha hoard[2] and II.III. of *B.M.C.* On the reverse Rai Bahadur Sahni identifies a symbol as 'crescent and trident back to back', but they are clearly two symbols, which are so closely punched that they look like one symbol and have become indistinguishable.

COIN 5. Square. Size. 45″ × ·42″ × ·09″. Weight 50·75 grains. **Pl. IIB, 5** (3rd in the 2nd row).

Rai Bahadaur Sahni mentions four symbols on the obverse of the coin, but as the coin is much worn, out, only parts of marks 1b and 3b (upper and lower right corner respectively) could be identified. On the reverse the Rai Bahadur sees 'crescent with pointed projection in the middle and bifurcated ends etc.' but on the coin it is clearly nothing but the peacock-on-the-hill symbol (mark 16).

COIN 6. Circular or oval. Diam. ·6″. Weight 51·7 grains. **Pl. IIB, 6.** (1st in the 3rd row).

The coin is in fresh mint condition with all the 5 well preserved symbols 1a, 4, 9, 7 and 13 on the obverse and the symbol 9 on the reverse. The coin is the same as $32A_3$ of Babu Durga Prasad's classification[3], II.V. of Patraha hoard[4] and of the group II. IV of *B. M. C.*

COIN 7. Circular or oval. Diam ·6″ thickness ·05″. Weight 52·25″ grains. **Pl. IIB, 7.** (2nd in the 3rd row).

The coin is in a well preserved condition but not as good as coin 6. All the five marks on the obverse are clear and are 1b, 3b, 6,9 and 14. On the the reverse is the mark 9 and the traces of another mark. The coin is the same as $40A_{11}$ of Babu Durga Prasad's classification[5] and II. III. c of Patraha hoard and II.III. b of *B. M. C.*

COIN 8. Circular. Diam. ·6″. thickness ·05″. Weight 48.75 grains. **Pl. III B 8** (3rd in the third row).

The coin is considerably worn out and traces of only 4 marks are visible on the coin, out of which marks 1b, 3a, and 6 are identifiable. On the reverse Rai Bahadur Sahni finds one dim and unfamiliar symbol, but it is the familiar symbol 'crescnt-on-the-hill.

It is clear that all the punch-marked coins of this hoard are of known varieties and as such they deserve no particular attention. But as Rai Bahadur Prayag Dayal has pointed out in his presidential speech at the Annual meeting of the

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1. *N. S.* XLV pl. XVIII
2. *M. A. S. I.* 62. p. 12.
3. *N. S.* XLV pl. XV.
4. *M. A. S. I.* 62 p. 24.
5. *N. S.* XIV pl. XVIII.
6. *M. A. S. I.* 62, p. 13,

Numismatic Society of India at Jaipur in 1942[1], they are important because they enable us to determine the relative chronology of the symbols and varieties of the punch-marked coins with the help of the 28 datable Greek and Indo-Greek coins, that were found along with these coins.

The Greek coins of this hoard included one coin of Heliokles (*circa* 140 B. C.), a son of Eucratides, and the last king of Bactria ; one of Indo-Greek king Appollodotos ; 16 of Menander ; one of Antialkidas and 6 of Hermaios (20-40 A.D.)[2] The association of the punch-markd coins with these coins apparently indicates that they were hoarded along with them some time between 140 B. C. and 40 A. D. or a little later.

According to the obverse symbols the punch-marked coins may be classiffed in following three classes :—

(1) Coins 1 and 2 are of earlier or pre-Mauryan varieties and belong to class A of the bigger Taxila hoard, which has been dated as the currency in vogue about *circa* 317 B. C. on the basis of the two Greek coins found along with the hoard, one of Alexander the Great and the other of his successor Philip Aridaeus (*circa* 317 B.C.)[3].

(2) 5 coins (coins Nos. 3, 4, 5, 7 and 8) are the Mauryan coins, as they have the crescent on the hill mark, the Imperial symbol of the Mauryas[4]. This is also supported by the fact that while the bigger Taxila hoard referred to above has no coin with this conspicuous mark, coins of another hoard of 175 punch-marked coins from the same site, found along with a gold coin of Diodotus (*circa* 248 B. C.), which were all new at the time of deposit, have this crescent on the hill symbol.[5] This fairly fixes the date of the curreney of the coins having that symbol.

(3) The single coin (coin No. 6) is quite different from the coins of above two groups. Babu Durga Prasad has assigned the coins of this variety to group (1) i. e. pre-Mauryan[6] and Mr. Bhattacharya to group (2) i. e. Mauryan.[7] But to me it is rather post-Mauryan than pre-Mauryan or Mauryan and its date of issue or currency may be assigned with some certitude with the help of the associated Greek coins, and a third date may be added to the chronology of the punch-marked coins.

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[1] *J. N. S. I.* Vol. V. p. 5.

[2] [The coins of Hermaios continued to be issued even after his death (*c.* 50 B. C.) till the time of Kadphises I (*c.* 50 A. D.) The coin illustrated by R. B. Dayarm Sahani in his report is artistically fine and has the archaic forms of Σ and O and so may be attributed to Hermaios' himself and so placed in *c.* 50 B. C. *Ckief Editor.*]

[3] *M. A. S. I.* 59, p. i.

[4] *N. S.* Vol. XLVII p. 61-67.

[5] *M. A. S. I.*, 59, p. 31.

[6] *N. S.* XLV. Pl.

[7] *M. A. S. I.*, 62. p. 24

Babu Durga Prasad in his monograph contended that there is a hoard from Ahraura (district Mirzapur) purchased by Mr. Srinath Shah of Benares, which does not contain any coin with crescent-on-the-hill symbol[1], but has the coin of the present variety[2]. A reference to the plates No. XVII—XX of Babu Durga Prasad (N. S. XIV) however shows that the hoard did contain the coins with the crescent-on-the-hill symbol; he himself has illustrated them. Babu Srinath Shah still possesses the coins of this hoard which have the-crescent-on-the hill symbol. Thus it is clear that the Ahraura hoard was not apre-Mauryan deposit.

So far only one hoard is known as having no coins with crescent-on-the-hill symbol, which can be assigned to pre-Mauryan period, and that is the bigger hoard from Taxila referred to above. On the other hand the hoard no. 3 from Rairh (Jaipur State) has no pre-Mauryan coins and has all the coins with crescent on the hill symbol[3]. *None of these two hoards have any coin of the variety under discussion*; it, therefore, follows that the variety is definitely not pre-Mauryan or Mauryan.

The coin itself has no crescent-on-the-hill mark on either side. Messrs. Durga Prasad[4], Bhattacharya[5] and Puri[6] have described a number of coins of the variety, but none of them refers to the Mauryan symbol on either side of the coins. In its absence or in absence of any other evidence it is hardly fair to attribute it to the Mauryan period.

It is further noteworthy that most of the hoards of the punch marked coins contained a very small number of the coins of this type, as will be clear from the table given below:—

HOARD	NO. OF COINS	GROUPS		
		1	2	3
1. Patraha[7]	1703	442	1327	216
2. Lalganj Tahsil (Azamgarh)[8]	331	66	263	2
3. Rairh (hoard no. 1.)[9]	326	141	82	43
4. do do 2	99	43	20	4
5. do do 4	525	348	57	28
6. do do 5	1983	1027	417	58

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[1] *N. S.* XLVII p. 73

[2] *I bid*, XLV. Pl. 15.

[3] K. N. Puri, *Excavations at Rairh*, pls. XXVII—XXIX

[4] *N. S.* XLV. Pl. 70

[5] *M. A , S. I.*, 62, p. 24-32 (class II. V.)

[6] *Excavations at Rairh*, *pl.* XXIX

[7] *M. A. S. I.* 62 p. 93-94

[8] Unpublished hoard in my collection.

[9] *Excavations at Rairh*, pl XXIX

The paucity of a particular coin type in any hoard can be assigned to one of the following two reasons :—

1. The coin-type was the currency long before the hoarding and as the time passed on, its number diminished.

2. The coin-type was issued shortly before the hoarding and had not wide currency till then.

In the former case the coins will be light in weight and worn out in look due to their long currency and in the later case they will be fresh in look and heavy in weight in comparision with other coins of the hoard. *It is further noteworthy that the present coin is the heaviest in the hoard and has a fresh look.* The heavy weight and the freshness of the present coin is not merely an accident as may be alleged. The two coins of Lalganj Tahsil hoard, which is in my collection and is still unpublished, are also as fresh as the present coin and heavier than the other coins of the hoard. This clearly shows that the coins were not in currency long before they were hoarded.

Keeping all these facts in view, it will not be far fetched to conclude that the coins of this variety were issued after the fall of Mauryas and are the coins of one of the latest varieties, which were replaced by the silver Greek coins in the 2nd century B. C. As indicated by the association of the Greek and Indo-Greek coins in the present hoard, the earliest date of issue of this variety may be assigned with certitude to some time in the early part of the second century B. C. ; possibly it may have been issued even a century later.

A NOTE ON SYMBOLS ILLUSTRATED ON PAGE 24

The marks 1a, 2, 3a and 4 have been shown in the plate slightly different than those usually recognised i. e., the central portion of the symbols has been shown as a solid circle instead of a dot within a circle as is in the symbol 3b. This is no novelty of the present coins. In fact this is a sub-variety of the Sun and the Chakra symbols which are found on many coins along with the usual variety of these symbols ; but so far no notice has been taken of this fact. I have discussed it in detail in a seprate paper which will be presented at some later date. In the meanwhile, I would like to draw the attentton of the scholars to this fact.

FOUR NEW COINS FROM MATHURĀ

By Mr. M. Nagar, M.A., Provincial Museum, Lucknow

The ancient site of Katra Keśavadeva, situated 1½ miles outside the holy city of Mathurā, is a veritable mine of archaeological finds. It has recently yielded a number of coins which on account of their immense numismatic value, have been acquired for the coin cabinet of the Curzon Museum of Archaeology, Mathura. In the following paragraphs four of these coins **(Pl. IIC, Figs 1-4)** are described as they are rather rare.

1. A Coin of Mihirakula[1]

Metal : Copper ; Size : 75″, Wt : 51 grs.
Shape : round ; fabric, die-struck.
Obv ; Within beaded border crude bust of king to right. Marginal legend श्री मिहिरकुल:
Rev. Within dotted border, Bull standing on a horizontal line in front of a trident or standard. Above crescent. Below the line जयतु [वृष:] in characters of *circa* 6th century A. D. **Pl. IIC, 1.**

Coins of Mihirakula, the famous Hūṇa king who ruled during the first quarter of the 6th century A. D., though scares are not unknown. The Indian Museum Calcutta, has got a number of his coins, all of one type, one of which has been reproduced by Dr. Smith.[2] Another coin of the same variety has been illustrated by Rapson in his *Indian Coins*.[3] In all these coins, however, the standard before which the bull is standing in the coin under review is absent. It, therefore, presents a rare variety of the coins of Mihirakula and is hence important.[4]

2. A Counterstruck Coin of Mihirakula.

Metal : Copper ; Size : ·65″, Wt. : 41 grs.
Shape : Irregullar round, fabric : die-struck.
Obv. Within dotted border bust of king to right superimposed with a *chakra* or solar symbol and a few indistinct letters probably, मि-रकुल.
Rev. Within double beaded border a bull standing on a horizontal line in front of trident, above a crescent

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[1] I am indebted to my esteemd *guru*, Dr. Altekar, for the correct identification of this coin.

[2] *I. M. C.* Vol. I. Pl. XXV. 5.

[3] Section 106, Pl. IV. 21.

[4] [An object somewhat resembling a standard can however bee seen on some coins of this ruler, published by Prinsep, *Essays*, Vol I, Pl. xxxiv, No 1 and by Cunnigham in *Coins of Later Indo-Scythians*, Pl. VIII, Nos. 1 and 2 *Chief Editor*]

Below जयतु वृ [षः] in characters of *circa* 6th century A. D. **Pl. IIC, 2.**

The coin is identical with No. 1 except that it is counterstruck by a king whose identification is not possible for want of sufficient evidence on the coin. Still the superimposed *chakra* and the beaded double border go a long way to prove that the coin is a counterstruck one.

CHIEF EDITOR'S NOTE

The coin published here by Mr. Nagar is a very important one. *Chakra* appears among the symbols occurring on the coins of Toramāṇa, who was the predecessor of Mihirakula; on several of his copper pieces, where the field on the reverse is divided into two parts, the upper part shows a *chakra*, and the lower part gives a part of the legend giving the king's name Toramāṇa. This wheel has spokes within and dots around its rim, and was probably intended to be a symbol of the Sun, who may have been a tutelary deity of Toramāṇa, as we may infer from the name Mihirakula which he gave to his son. These coins are illustrated in Rapson, *I. C.*, Pl. IV, 19; *I. M. C.*, XXV, 4; Cunningham, *Later Indo-Scythians*, Pl. VII, 16; Prinsep, *Essays on Indian Antiquities*, Pl. XXXIV, 6.17.18. The *chakra* appears as one of the symbols on the reverse on some Hūṇa coins of the Kushāna-Sassanian type, illustrated by Prinsep in his Pl. XXXIV, 7 and referred to above. An examination of the original coin made it clear to me that the wheel is counterstruck on the face of the king and not vice versa. Since the former is the case, some immediate successor of Mihirakula who wanted to revive the old symbol so popular in the reign of Toramāṇa may be responsible for this counterstriking. If the latter had been the case, it would have been an instance of Mihirakula seeking to eliminate from his coinage all symbols that smacked of a respect to any god like the Sun or Vishṇu. For, he was a staunch Śaivite; an inscription from Mandsore describes how he never bent his head before any god other than Śiva; Cf.

स्थाणोरन्यत्र येन प्रणतिकृपणतां प्रापितं नोत्तमांगं
चूड़ापुष्पोपहारैर्मिहिरकुलनृपेणार्चितं पादयुग्यम् ।

Since, however, the wheel has been counter-struck, it is clear that the restriker is a ruler later than both Taramāṇa and Mīhirakula. But this particular coin seems to have been originally issued by Toramāṇa, then restamped by Mihirakula and then counterstruck by a third ruler; for on the obverse, in the left half of the coin, one can see faint traces of the earlier legend *Sri Tora*. It is therefore very likely that the present coin is a piece of Toramāṇa reissued by Mihirakula after restamping it with his own portrait and legend, and later counterstruck by a third ruler with the symbol of *chakra*.

3. A Coin of King Tijyavega (?)

Metal : copper ; size : ·6″ wt. : 28 grs.
Shape : irregular round ; fabric : cast
Obv. Entirely worn out.

Rev. Symbols worn out. Legend is rather doubtful but seems to be *Tijyavega* (sa) i. e. 'of *Tijyavega*' in characters of late 3rd century B. C. **Pl. IIC, 3.**

King Tijyavega is so far absolutely unknown to us either from coins or inscriptions or literature. It is therefore difficult to fix his age or determine his dominion. This difficulty is further aggravated by the absence of symbols on the coin. But as the coin has been discovered from the old site of Keśavadeva temple at Mathurā, it may be taken as indicating that Tijyavega was a king of Mathurā, who flourished in the last quarter of the 3rd century B. C., preceeding Gomitra (220-200 B. C.)

The reading Tijyavega, however, does not appear to be free from doubt and I shall be much obliged if some scholar suggests a better and more accurate reading.

4. A Coin of Agachami(tapada)

Metal : copper ; size : .56″ wt. : 58 grs.
Shape : round ; fabric : die-struck.
Obv. Sejant lion

Rev. Tree within railing. Marginal Brāhmī legend beginning at III *Agāchami(tapada)*. **Pl. IIC, 4.**

It is not for the first time that the coins of (Agodaka) Agāchami (tapada) have been found. Mr. Allan has published some coins of this republic.[1] A coin of this republic was also published by Smith though the reading given by him is somewhat different from what it actually exists on the coin[2]. Cunningham has also referred to a coin of this Janapada, though he has not reproduced the same[3]. In recent years a hoard of coins was found in excavations in 1938-39 from Agroha in District Hissar (Punjab) by the Archæological Survey of India[4]. These coins are all square and bear on the obverse Tree within railing and on the reverse Bull or Lion. The present coin is important as the lion on its reverse is much clearer than that on other specimens, specially that on the British Museum[5]. It would also tend to show that there was brisk intercourse between Agrodaka and Mathurā.

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[1] *Cat. of Coins in British Museum, Ancient India*, pp. 282-283.
[2] *I. M. C.* Vol. I. p. 206. No. 11. Pl. xxiii. 12.
[3] *C. C. M. I.*, p. 2. Nos 4-5.
[4] *J. N. S. I.* vol. iv. Pl. I. P. 49.
[5] Allan : *op. cit.* Pl. xlv. 23.

A NEW COIN OF KSHATRAPA HAGĀMASHA

By M. M. Nagar, M. A., Provincial Museum, Lucknow

During the first century B. C. Mathurā and its neighbouring districts were governed by a danasty of kings who styled themselves as Kshatrapas. The first two rulers of this dynasty were probably Hagāna and Hagāmasha. Numismatic evidence shows that for some time they ruled simultaneously and struck coins conjointly. Subseqnently the latter came into power and struck independently a large number of copper coins. These coins bear on obverse goddess Lakshmī standing facing on a peculiar symbol between a river and tree with Brāhmī legend on the margin, and on reverse a horse. But recently a new variety of coins of this king has come to light which is described below. This coin was purchased from a dealer for the coin cabinet of the Provincial Museum, Lucknow, wherein it is now deposited ; its No. is ·10180. Its exact provenance is unknown.

Metal : copper ; size : ·68″, wt : 65 grs.
Shape : irregular round ; fabric: cast.

Obv. Tree within railing. To right river. Below a symbol. Marginal Brāhmī legend : *Khatapa* [*sa*] [Ha] gasama standing for *Hagamashasa*, i. e., (the coin) 'of Khastrapa Hagama (sha)'.

Rev· Horse walking left.

Pl. IIC, 5.

The coin under review is important, firstly because it differs from the usual coins of Hagāmasha by the absence of the figure of Lakshmī on reverse, which is replaced by tree within railing, and secondly because of the curious position of the letters of the legend. Evidently the reversing of letters *sa* and *ma* is due to die-sinker's oversight, while the absence of the *sha* which was to follow *ma* on the coin is due to want of space. It will be significant to note in this connection that this is not the first instance of die-cutter's negligence so far as the coins of this king are concerned, as the British Museum possess another coin of Hagāmasha in which the letters of the legend have been interchanged as *ga*(*hama*)*sa* for Hagāmasha.[1]

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[1] Allan : *B. M. C., Ancient India* P. 184, coin no. 91 Pl. xxvi. 5.

I am indebted to my friend Dr. V. S. Agrawala M. A., Ph D., D. Litt., for kindly drawing my attention to this coin.

A NEW KOŚALA HOARD OF PUNCH-MARKED COINS

MR. K. D. BAJPAI, M. A., CURZON MUSEUM OF
ARCHAEOLOGY, MATHURA

A hoard of 22 silver punch-marked coins was discovered about three years back in the foundations of the house of the Manager, Court of Wards, Hardoi City. Rai Sahib Babu Janeshwar Das, who was then occupying the house as Special Manager, took charge of the hoard and sent it for examination to Dr. V. S. Agrawala, Curator, Provincial Museum, Lucknow, who very kindly handed it over to me for decipherment.[1]

All of these coins are standard *kārshāpaṇas*, each weighing about 32 rattis.

The coins mostly belong to classes VI and II of the *B.M.C.* As I am not illustrating them here, I shall give a detailed description of the symbols occurring on them, so that the numismatists may know the varieties of symbols common on punch-marked coins current in a part of Kośala.

Most of the coins have symbols on the obverse. The Sun, the Six-armed Symbol, the Bull, the Hare-on-Hill and the Elephant occur on eight out of the 22 coins. Some times the Branch occurs as an additional symbol on some of them. On 12 other coins the Crescent-on-the Hill is substituted for the Bull, otherwise the remaining symbols being mostly the same. In one case the Sun and the Six-armed Symbol appear along with Bull, the Elephant and the Crescent-on-the Hill. Caduceus is rather rare on the coins in this lot; it appears on the obverse only in three cases. Among other rarer symbols on the obverse may be mentioned triangle-headed banner with two taurines on either side of its staff and a central knob surrounded by four taurines or semi-circles.

In two cases the reverse is plain. Thirteen coins have only one symbol on the reverse; among them the Crescent-on-Hill occurs in five cases, Caduceus in two cases (in one of which it also appears on the obverse), the Sun, in one case, the circle with a dot and a circle within in two cases, and a rectangle with two diagonals in one case. Two coins have two symbols on the reverse, one has got three and two have got four. In one of these cases, three spoked wheels appear along with a circle with a dot in the centre. In one case the elephant appears along with another symbol which is only partly visible.

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[1] I am indebted to Dr. Agrawala for helping me to identify some of the symbols.

[Among the varities represented in this Kośala hoard it will be seen that we have the following in the *British Museum Catalogue*—

Class VI, Group III var. c : Sun, Six-armed Symbol, Hair-on-hill, Bull and Elephant ; six coins

Class VI, Group III var. a : As above, but Branch instead of Bull ; one coin.

Class VI, Group II var. c : Sun, Six-armed Symbol, Elephant, Hill and Trangle-headed banner with two taurines on either side ; one coin.

Class VI, Group III var. a : Sun, Six-armed Symbol, Elephant, Hare-on-Hill and Branch ; two coins.

Class II, Group III var. h : Sun, Six-armed Symbol, Crescent-on-Hill, Caduceus; one coin.

Class II, Group IV var. a : As above, the 5th Symbol being Knob with four semi-circles around. In the *B. M. C.*, another symbol is attached to the last mentioned symbol ; two coins, but in one the 5th symbol is indistinct ; one coin.

One coin resembles Class VI, Group III, var. c, but has Tree within railing instead of the Bull ; another also resembles the same variety but has Crescent-on-the-Hill instead of the Tank with four fish ; a third one resembles var. c of this class and group but has Crescent-on-the-Hill instead of the Bull.

It will be thus seen that most of the coins of the present hoard belong to Classes II and VI of the *British Museum Catalogue*, which are closely connected together and which have been attributed by the late Babu Durga Prasad and Mr. Allan to the Mauryan period. The present hoard therefore seems to have been buried during the upheaval that was caused at the break up of the Mauryan Empire. *Chief Editor*].

FURTHER LIGHT ON THE TERRITORY OF THE KUṆINDAS.

BY MR. S. C. KĀLĀ, M.A., CURATOR, ALLAHABAD MUSEUM.

Last summer when I was in Garhwal, I went to Srinagar, the old capital of the Garhwal kingdom, to examine the collections of Lala Manohar Lal, a premier Rais of the place, now dead. He very kindly allowed me to examine his *pothikhānā* as he called it. Besides a large number of Kangra miniatures and illustrated Mss. of the Moghul period I happened to see a good hoard of coins in his collection. Along with the recent coinage of Hyderabad, Nepal and Oudh I came across some coins of the Kuṇindās. I examined them very carefully and the results of my study are discussed below The coins are of the usual type,[1] but they show some variations. On the obverse we have the usual deer facing a female, with the usual symbols above the deer. But the deer faces to left instead of to right, which is its usual position. The reverse shows the usual symbols, tree within railing, six arched hill etc. The obverse has the usual legend in Brāhmī and the reverse in Kharoshtri.[2]

I enquired from Lala Manohar Lal regarding the provenance of these coins. He informed that a hoard of 1000 coins was discovered in the year 1880 in village Sumari, just above the town of Srinagar—the old capital of the Rajas of Garhwal. The hoard was brought to Lala Manohar Lal's father Lala Bal Govind who was a prominent money changer of the time. The coins were subsequently melted down but Lala Manohar Lal, who was then very young, kept some coins out of sheer curiosity. These coins remained in his possession till the time of his death (1944). No scholar ever knew of the collections of Lala Manohar Lal. When the Late Rai Bahadur Harikrishan Raturi, Dewan of Tehri state, undertook the writing of a systematic History of Garhwal in the year 1928, he visited the house of Lala Manohar Lal in order to enquire about certain matters. At that time he saw these coins. He took a photograph of one of the coins and made a vague and passing reference of the hoard in his book[1]. Lala Manohar Lal further informed me that similar coins were brought to him from Bahttisera and Dewal-Garh, places quite near to the town of Srinagar in Garhwal State.

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[1] Allan—*Coins of Ancient India*, p. 159.

[2] It is to be regretted that Lala Manohar Lal is dead. It is therefore difficult to procure a fresh photograph of the coin A rough sketch of the coin is printed in the History of Garhwal by the late H. K. Raturi and even though the coin is roughly printed, certain features of it have come out very clear. On the basis of this photograph alone it can be judged that the coin is of a new variety.

The three find places of the Kuṇinda coins are all within a radius of 10 miles and are also places of antiquarian interest. The importance of these finds lie in the fact that they throw fresh light on the territory of the Kuṇindas. Cunningham was of opinion that the Kuṇindas occupied the hill districts on both the sides of Sutlej[2]. Their coins have been further found at Tappa Mewa in the Hamirpur District of the Punjab, Sunet near Ludhiyana, Karnal, Jwalamukhi and Behat near Saharanpur. The provenance of the coins shows that the Kuṇindas roughly occupied the narrow strip of land lying between Jamuna and the Sutlej at the foot of the Siwalik hills[3].

The discovery of the Kuṇinda Coins in the very heart of Garhwal proves that the territory of the Kuṇindas must have included the hilly districts of Kumaun. About seventeen years ago Mr. J. C. Powell Price had also discussed the probability of the Kuṇindas ruling in the Hill Districts[4]. A similar statement was made by Rai Bahadur Prayag Dayal who succeeded in procuring certain coins of the Kuṇindas from Srinagar[5].

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[1] Harikrishan Raturi—*Garhwal Ka Itihas*, P. 241. (Garhwali Press, Dehradun).

[2] Cunnigham—*Coins of Ancient India*, p. 70.

[3] Allan—*Coins of Ancient India*, p. ciii.

[4] *J. U. P. H. S.*—vol. IV, Part II, 1930, pp. 9—14.

[5] *Ibid* p. 10.

CRESCENT ON THE GUPTA COINS.

BY MR. P. L. GUPTA, ASST. EDITOR, SAINIK, AGRA.

On the following Gupta coins a crescent is seen to the left of the king's head above the standard:—

1. Samudragupta, Standard type (*B. M. C.* pl. I, 1-4); Archer type (*B. M. C.*, pl. IV, 5-6); Battle-axe type (*B. M. C.* pl. IV, 11-12).

2. Chandragupta II, Archer type (B. M. C. Pl. VII, 12-14); Horseman type, class I and II (B. M. C. pl. X, 3-5; 10-12).

Mr. Allan, holding the view that the early Gupta coins are the close copy of the later coins of Knshāna type and there is hardly any change in the details of the coins, traced the origin of this crescent to the letter O in the original Greek legend, which on such coins has degenerated into a crescent[1].

This could have been true about the coins of Samudragupta, but as is noted above, the coins of Chandragupta II also, which display considerable originality of type, have this symbol. The crescent is also seen on the coins of Chandragupta-Kumāradevī type, above between the heads of the king and the queen (*B. M. C.* pl. I). And recently Mr. J. K. Agrawal has published a coin of Archer type of Samudragupta, which has the crescent over the head of the king[2]. There is another coin of standard type of this king in the Lucknow Museum, which has the crescent over the king's head.[3] Keeping this fact in view, which was not before Mr. Allan, Mr. Agrawal asserted that the crescent did not descend from Greek O, as crescent is an ancient symbol originally appearing on the indegenous Punch-marked coins Its reoccurrence on the Gupta coins is therefore purely a matter of sequence[4]. But the chief editor of this journal, Dr. A. S. Alteker, did not agree with him and considered his arguments weak and suppored Mr. Allan's view in his editorial note.[5]

The position of the crescent on all these coins is such that it may become plausible to suggest that it is the corrupt form of the Greek O, whether it is placed over the standard or the head of the king. But if the following facts are taken into consideration, it will be clear that the crescent on the

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[1] *B. M. C.* introduction p. lxx.
[2] *Ante*, vol. III, pp. 84-85.
[3] *L. M. C.* coin 1.
[4] *Op. cit.* p. 84.
[5] *Ibid.* p. 85.

Gupta coins is an original feature with its own important significance.

On the following coins, it is seen over the name of the king, written perpendicularly under the right arm, a place where no legend ever occurred on any Greek coins.

1. Kumāragupta I, Archer type (*B. M C.*, XII. 1,2,3,7); Tiger type (*B. M. C.*, XV, 1-4); Swordsman type (*B. M. C.*, XII, 15).
2. Skandagupta, Archer type (*B. M. C.*, XII, 15).
3. Puragupta (*B. M. C.*, XXI, 22).
4. Narasimhagupta (*B. M. C.*, XII, 7,1,12).
5. Kumāragupta 11 (*B. M. C.*; XII, 13; XIII, 15).
6. Vishṇugupta (*B. M. C.*, XXIII, 9-12).
7. Vainyagupta (*B. M. C.*, XXIII, 6-8; described there as Chandragupta III).
8. Ghaṭotkachagupta (*B. M. C.* XXIV, 3).

It is evident that from Chandragupta I down to Vainyagupta, there is not a single Gupta king, on whose coins, the crescent symbol is not placed at one place or the other. This is enough to show that it had some important significance, and was not in any way the copy of any Greek legend.

At present it is not possible to suggest the exact significance, but I may point out that the position of the crescent is worth noticing. It is seen above the head of the king, above the standard and above the initial name of the king. All the three represent sovereignity. Has it any thing to do with it? The standard before the adoption of Garuda, is seen with crescent. (*B. M. C.*, pl. I, 1-12).

CHIEF EDITOR'S NOTE.

While commenting on the views of Mr. J. K. Agrawala, *ante*, Vol. III, p. 85, I had observed as follows :—

'The crescent may be an Indian symbol, and yet its appearânce *here* (i.e. above the head of the king or the standard or near either of the two objects) *may* be due to the original presence of the Greek legend there. On the obverse of Gupta silver coins we have several crescents and circles; (Allan, Pls. XVI and XVII). Can any one doubt that they are the traces of the original Greek legend? On the gold coins only one crescent is to be seen near the head of the king, because the rest of the space was occupied by the circular Brāhmī legend.'

It is to be noticed that neither Mr. Allan nor I assert that the crescent is definitely and certainly a remnant of the Greek legend; both of us think that it is most probably to be traced to it. It is quite possible that the presence of the crescent above the name of the king may be due to some cause like a belief in its auspiciousness, whereas its occurrence near the king's head may be due to the unconscious influence of the Greek legend.

Mr. Gupta has done well in drawing the attention of the scholars to the presence of the crescent under the arm of the king on the coins of all Gupta rulers from Kumāragupta I to Vainyagupta. He tentatively suggests that it may have been regarded as a *symbol* of royalty. This is a plausible suggestion, but we must observe that in that case, we would have expected the crescent not only on some coins of all the Gupta rulers, but on all the types of all the Gupta rulers. Such is not the case. Thus while it appears on the Archer, Tiger and Swordsman types of Kumāragupta, it does not occur on his Aśvamedha, Lion-slayer, Peacock and Pratāpa types. Nor does it occur on the King and Lakshmī type of Skandagupta.

The significance of the crescent at the different places on the Gupta coins is still a mystery and I shall be glad to publish further views on the point from numismatists.

THE SILVER MASHAKA COINS AND THEIR SYMBOLS.

By Dr. V. S. Agrawala, Central Asian Museum,
New Delhi.

The minute *māshaka* coins of silver are of rare occurrence. Mr. Allan describes four specimens resembling in weight and size, three of which were obtained from Ṭhaṭhārī in C. P. in 1925 and one was presented by Mr. Nelson Wright in 1926. (Allan, *Cat. of Coins*, pp. 286-287; Pl. XLVI, Nos. 18, 19)

Recently Mr. Walsh in his Memoir on the Taxila Hoard describing the punch-marked coins from Bhir Mound makes mention of 79 minute coins varying in size from ·15″ to ·2″ and in weight from 2·3 to 2·86 grs. Mr. Walsh is of opinion that these coins are silver *māshas* of *2 rattis*. We have the well-known quotation from Manu saying that a silver *māsha* was equal in weight to two *rattis* :

द्वे कृष्णले समधृते विज्ञेयो रौप्यमाषकः । VIII. 135.

Manu also adds that 16 silver *māshaku* coins made one *dharaṇu* or silver *purāṇa* (VIII. 136). Thus a silver *māshaka* weighed *2 rattis* or about 3 to 3·5 grains. This theoretical weight can be verified in very few specimens published so far. The highest weight in Bhir Mound was 2·86 grains, and the lowest 2·3 grs. Amongst the present lot the highest weight is 2·96 grains approximating very closely the theoretical standard. On the basis of their weight these minute coins can be definitely identified with the ancient *raupya-māshakas* which belonged to the lowest denomination of the silver punch-marked series.

Pāṇini refers to a *māsha* coin in *sūtra* V. 1·34 after *paṇa pāda* (पणपादमाषशताद्यत्). There is no certain indication here whether the *māsha* intended was of silver or copper. Probably the grammatical rule held good from the point of view of word formation both in the case of silver and copper specimens irrespective of the metal. Another name of *māsha* was *māshaka*. According to the Sthūlādi group (Pāṇini, V. 4·3) *māshaka* is derived from *māsha* in the sense of 'resembling that' (*prakāravachana*). Kauṭilya uses the word *māsha*, and the adjectival form *māshikā*, i. e., consisting of one *māsha*, but he does not know *māshaka*. The distinction in meaning between *māsha* and *māshaka* is not clear. Manu besides referring to a silver *Māshaka* (*Raupya Māshaka*) also mentions a gold coin as *hairaṇya māshaka* (VIII. 393). The Gaṅgamāla Jātaka refers to the water-carrier *aḍḍha-māsaka* who was so named from his excessive attachment to an *aḍḍha-māsaka* coin which he kept hidden in the wall of the town. This *aḍḍha māsaka* must be taken to be a copper coin which was half of a copper *māshaka*. We do not find mention of the half-*māsha* (*ardha māshaka*) coin of silver in Pāṇini and Kauṭilya. Patañjali always refers to the minute silver coin by the name *māsha*, e. g.,

अस्मात् कार्षापणादिह भवद्भ्या माष माषं देहि ।

'Out of this Kārshāpaṇa please distribute one *māsha* to each of these two persons.'

Symbols

These minute coins always bear a single mark on the obverse and are blank on the reverse. The Taxila coins bear six varieties of the six-armed symbol which is a regular feature of the silver punch-marked coins. Besides, four other symbols are illustrated on Pl. I, figs B-K by Mr. Walsh, in his Memoir on *Punch-marked Coins from Taxila.*

These symbols are hardly repeated on the 23 coins examined by me, which are as follows :—

I. 2 coins from Ṭhaṭhārī, Dist. Bilaspur, received as Treasure Trove from the Director of Industries, C. P. (Lucknow Museum 7007-8) one bearing a six-armed symbol combining Taurines and Arrows and the other Caduceus.

II. Five coins included in the collection of the late B. Durga Prasad of Benares and acquired for the Lucknow Museum as part of his collection of silver punch-marked coins. Three of them came from Rawalpindi. One has a clear symbol consisting of two Taurines, a *Parimanḍala* and a crescent. The symbol on the second showing Taurines and Ovals is similar to Fig. C of Walsh. The symbol on the third is indistinct. The fourth coin is from Kosambi (Wt. 2·3 grs) bearing the same symbol as Fig. C as given in Mr. Walsh's memoir. The fifth coin (Wt. 2·5 grs.) is interesting. B. Durga Prasad says about this coin ; 'The coin was found adhering to a cast copper coin of Aśoka or Chandragupta. Two similar coins are in the Patna Museum. A similar coins was found adhering to a cast copper coin of Aśoka obtained from Kosambi, now in the Allahabad Museum. Mr. Martin has got double of such coins.' The obverse symbol consists of three Taurines and three Arrowheads. This type of the six-armed symbol is usually found on later punch-marked coins, which include in the regular groups of 5 symbols the Crescent on Chaitya and the

Peacock on Chaitya, which are taken to be of the Mauryan age.

Recently Mr. J. K. Agrawala of the Lucknow University obtained from Rawalpindi 16 minute coins of silver having an average weight of 2·34 grs. Each coin bears one symbol on the obverse side and has blank reverse. Three of them are ·15″, the rest ·2″ in diameter.

A STANDARD TYPE COIN OF SAMUDRAGUPTA.

PARMESHWARI LAL GUPTA, ASST. EDITOR, DAILY SAINIK,
AGRA.

Bharat Kala Bhawan (Museum of Art and Archæology) of Benares has recently purchased a gold Gupta coin from Lucknow, thanks to the munificence of the well-known industrialist Lala Ram Ratan Gupta of Cawnpore. It is a new variety of class *a* (of *B. M. Catalogue*) of Samudragupta, Standard Type. It may be described as follows :—

OBVERSE : King standing left, nimbate, wearing close fitting cap, coat and trousers, earings, necklace, holding in left hand standard bound with fillet, dropping incense on altar with his right hand. On left, behind altar is Garuḍa standard without fillet. Beneath king's left arm, vertically *Samudra.* Legend *Samaraśatavitatavijayojitari.*

REVERSE : Lakshmī seated facing on throne, two legs of which are visible, nimbate, wearing loose robe, necklace and armlet, holding *pāśa* in outstreched right hand and cornucopæ in left arm ; her feet rest on lotus. Symbols in upper right and left corners. On right *Parākrama.* **Pl. III, 3**

The chief interest of this coin lies in the legend on the obverse. Usually the legend on the coins of this variety is seen to be *Samaraśatavitatavijayō jitaripurajito divaṁ jayati.* At first sight it appears that the legend on the present coin is a part of the above legend, but it is not so. While the usual legend contains 23 letters and begins from right at II o'clock point (*B. M. C.* pl. I, 5) and ends near about XI o'clock point (*B. M. C.* pl. I, 1-2), the legend on the present coin contains 14 letters, and it too begins from right at II o'clock point and ends little above X o'clock point and leaves no space for the remaining part of the above legend. So, to me it looks that the legend on the present coin is complete in itself and the coin constitutes a new sub-variety.

I am unable to agree with Dr. Altekar's view given in his note below that the mint-engraver failed to anticipate the space required for all the letters in a long legend. One may commit an error of judgment about the space for two or three letters but not for as many as nine. There is nothing in the coin to suggest that it was engraved at the hands of an inexperienced and immature engraver. As such, the omission can only be accounted as deliberate and it would not be correct to assume the omission of the latter part of the legend on the present coin simply as the negligence of the engraver.

There is another coin of this type (i.e. standard type) of this king with this short legend in the British Museum (*B. M. C.* pl. I. 11), which is similar in fabric and execution to the present coin. The only difference between them is that the legend of the British Museum coin begins from left at VII o'clock point and ends near about V o'clock point. If Dr. Altekar's suggestion be accepted, it may be pointed out that the engraver could have engraved on this coin at least one more letter at the end, as there was a clear space for the same. But he did not do so; it shows that the legend was to be engraved on these coins in their present form and omission was not the engraver's mistake due carelessness.

Therefore, the coins having this short legend constitute a different variety of the Standard Type and the present coin is the sub-variety 1 with the legend beginning from right and the *B. M. C.* coin is the sub-variety 2 with the legend beginning from the left. The former sub-variety is being published for the first time and the latter remained till now undistinguished from the other varieties.

Even if we assume that the legend on the present coin is not different, still it is an interesting piece. I do not know any parallel instance in the Gupta numismatics where the engravers have omitted such a big portion of the legend. As such these coins may be considered as interesting freaks.

Another notable feature of the present coin is that the die is within the flan of the coin leaving sufficient space on both the sides, which is rarely noticed on the Gupta coins; and the legend is inscribed in two straight lines, one to the left of the Garuda standard and the other to the right of the standard, while the legends are usually inscribed in circle on the coins.

CHIEF EDITOR'S NOTE.

The Standard type of Samudragupta's coin, published here, is interesting because it is a new variety of the coin published in *B. M. C.* Pl. I, 11 ; the writer's theory that it gives a new legend complete in itself is altogether untenable. The most obvious and conclusive argument against this view is that the legend gives no meaning whatsover, if we regard it as complete by itself. We know that Gupta legends are metrical in most cases ; the legend on this coin, *samaraśatavitatavijayojitari* gives the first 14 letters of the usual legend on this type, viz., *samaraśatavitatavijayo jitaripurajito divaṁ jayati* ; there can therefore be no doubt that it is the same as the usual legend, but only partly engraved owing to the artist having failed to accommodate the entire legend on the die, as he started engraving in bold letters.

Mr. Gupta's view that the artist may commit an error of judgment as regards the space required for two or three letters, but not for as many as nine letters, when the original entire legend was of 23 letters, has not much force in it. An examination of the published Gupta coins shows that the Gupta die-cutters have misjudged the space required not only in the case of two or three letters out of a long legend, but also in the case of a considerable portion of the legend. On the coins illustrated in *B.M.C.* IV. 14 and VIII, 6 we no doubt find only a few letters unaccommodated. In the former case the die omits only the last letter of the legend *kṛitāntaparaśurjayatyajitarājajetājitah* ; in the latter case the die-cutter has failed to accommodate the three concluding letters of the legend *kshitimavajitya sucharitairdivaṁ jayati Vikramādityaḥ.*

Cases of a considerable part of the legend not being accommodated on the die by the die-cutter are also not few. In the case of the Battle-axe type of Samudragupta, illustrated in *B. M. C.*, IV. 8, as many as the last six letters of the legend *kṛitāntaparaśurjayatyajitarājajetājitaḥ* are left unengraved on the die. Here in a legend of 17 letters the die-cutter has misjudged the space for as many as six. In the case of the Archer type of Kumāragupta, illustrated in *B.M.C.* XII. 3, the last five letters of the legend *vijitāvanira-vanipatiḥ Kumāragupto divaṁ jayati* are left unengraved. Two coins of the Horseman type of the same ruler, illustrated in *B. M. C.* XIII. 6 and 8, omit six last letters of the legend *kshitipatirajito vijayī Kumāragupto divaṁ jayati.* These instances will show that the Gupta die-cutters' error of judgement with regard the space required for the legend often excluded a considerable part of the concluding portion. The same is the case with reference to the coin illustrated here.

The present coin is a new variety of the type illustrated in *B. M. C.* I. 11. In both cases the legend is not circular but written in straight lines. In the *B. M. C.* piece the legend begins on the *left*, here it begins on the *right*. The present piece is also superior to the B. M. one both in artistic merit and fine preservation.

AN INTERESTING TYPE OF SKANDAGUPTA'S COINS.

BY PROF. JAGAN NATH, M.A., ORIENTAL COLLEGE, LAHORE.

Amongst the gold coins of the old standard weight of 132 grains of Skandagupta there is a well known type on the obverse of which is the portrait of the King standing in a reclining posture and facing a female figure of youthful appearance holding a lotus in her hand. On the reverse is the figure of the goddess Lakshmī seated on a lotus. Dr. V.A. Smith identified the female figure on the obverse as that of Skandagupta's queen and named this variety as 'King and Queen' type.[1] Mr. Allan did not agree with Dr. Smith's view. In his opinion the female figure on the obverse is not Skandagupta's queen, but is the goddess Lakshmī.[2] The main considerations on which Mr. Allan based his views are the following.

Firstly she holds a lotus in her hand. Therefore "we need have no hesitation in identifying the lady as the goddess Lakshmī, as her attributes show''. Secondly Mr. Allan saw no reason why the queen of Skandagupta should figure on the coins. He further contended that the present type was struck to honour the goddess Lakshmī to whose intervention was due in a large measure, the restoration of the fallen fortunes of the Gupta Dynasty. Mr. Allan compares the present female figure with that of Lakshmī on the Chatra type of Candragupta II's coins.[3]

Let us examine these arguments. No dubt the lotus flower is an attribute of Lakshmī, but it is by no means exclusively associated with her. Both literary and archaeological evidenee show that it was a favourite even with mortal maidens, in ancient India. The *līlākamala* (sport lotus) is frequently mentioned in Sanskrit literature.

The following are a few examples.

एवं वादिनि देवर्षौ पार्श्वे पितुरधोमुखी । लीलाकमलपत्राणि गणयामास पार्वती ॥

Kumārasambhava, VI. 84.

हस्ते लीलाकमलमलके बालकुन्दानुविद्धं नीता लोध्रप्रसवरजसा पाण्डुतामानने श्रीः ।
चूडापाशे नवकुरबकं चारु कर्णे शिरीषं सीमन्ते च त्वदुपगमजं यत्र नीपं वधूनाम् ॥

Meghadūta, II. 2.

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1. *Indian Museum Catalogue*, p. 117.
2. *Catalogue of the Coins of the Gupta Dynasties*, p. XCIX.
3. *Ibid*, Pl. VIII, 7.

कदा नौ संगमो भावीत्याकीर्णं वक्तुमक्षमम्। अवेत्य कान्तमबला लीलापद्मं न्यमीलयत्।
Kāvyādarśa, II, 261.

In some of the Ajanta paintings we find ladies holding a lotus with a long stalk. Therefore the mere presence of the lotus cannot prove that the female figure on the obverse of the coin is Lakshmī. On the other hand the absence of the 'halo' round the face, which is almost invariably found in the case of divine forms, indicates that she is a mortal. This argument has particular force when we remember that on this very type, the goddess Lakshmī on the reverse has got the halo. The figure of Lakshmī on coin No. 7 in Plate VIII with which Mr. Allan compares the present figure, has a 'halo' round the face and so the comparison is inapt and cannot support Mr. Allan's contention. Further, the coin has on the reverse the figure of Lakshmī. We cannot expect this monotonous repetition from the Gupta artist. If the female figure on the obverse had been of the goddess Lakshmī, the artist would have changed the design on the reverse. On a close examination of the King's portrait we find that he has been depicted in the pose of rapt attention. He is looking towards the female figure like an enchanted lover. The lady must therefore. be his favourite queen. Her raised forefinger suggests that she is arguing a point or perhaps remonstrating with the king, who out of intense love is listening to the arguments and stands, as if charmed (*mugdha*) like a snake. The bewitching influence of the Queen's presence more than her arguments is responsible for the amatory expression on the king's face. The king's attitude is not devotional. not even reverential, as it should have been towards a goddes 'to whose intervention Skandagupta attributed the restoration of the family fortune'. I do not agree with Dr. Altekar's view given below that the Goddess is offering something to the king; in that case his hand would have been in the *añjali* pose.

Of course Sanskrit poets often speak of Lakshmī as a royal consort, but a representation of the idea was probably never tolerated. We have a significant remark from Kālidāsa :—

छायामण्डललक्ष्येण तमदृश्या किल स्वयम्। पद्मा पद्मातपत्रेण भेजे साम्राज्यदीक्षितम्॥

We find here that Lakshmī while supposed to be attending upon the King is kept invisible. Her presence is to be inferred from the halo.

Hence I conclude that for the various reasons given above the female figure on the obverse is not of Lakshmī but that of Skandagupta's queen and Smith was right in designating the type as 'King and Queen Type'. The motif was quite familiar to the Gupta mint masters, from the Chandragupta Kumāradevī type. Skandagupta too, must have desired to perpetuate the memory of a beloved queen whose relations had probably rendered valuable services in the wars against the Hūṇas and Pushyamitras. Unfortunately we have no evidence on the point, as Skandagupta did not leave a son in whose records we could get a reference to the powerful family of his mother.

CHIEF EDITOR'S NOTE

The arguments advanced above by Prof. Jagannath are no doubt interesting but not convincing. It is undoubtedly true that if the lady on the obverse was Lakshmī, we should have expected her to be nimbate. It may be however pointed out that in some cases the Gupta mint-masters have not shown the deities with a halo round their heads; compare, for instance, the goddess Gangā on the reverse of the Tiger-slaying type of Samudragupta; Allan, *Catalogue*, Pl, II, 14-15. Lakshmī also is occasionally portrayed without her halo; compare, Allan *Ibid*, Pl. VII, 10, 13, 14, 15, 16, 19; XII, 11, 1[illegible], 16, etc, The absence of the halo does not therefore conclusively show that the lady is not Lakshmī but the queen. *Līlākamala* was favourite with ladies of fashion, but they did not conceal it behind their person, as is done by the lady on the coin. She holds the lotus in the manner usually associated whith Lakshmī by the Gupta mint-masters. It is doubtful whether the attitude of the king suggests any amorousness and whether Hindu taste would have permitted its exhibition in the case of kings and queens, portrayed on the coins intended for public circulation.

I think that the expression on the king's face is one of curiosity rather than that of the rapt attention of a lover in amatory mood. The bow and the arrow in his hands may suggest that he is on the battlefield. It is therefore quite likely that the idea is to represent Jayalakshmī offering on the battle field to the king something indicative of success and sovereignty at which he is looking with curiosity and interest. I wonder whether the attitude of the lady is of a person who is arguing a point with her forefinger raised up; it would be also inconsistent with the amatory attitude of the king suggested by Prof. Jagan Nath. One of her fingers is raised up, but the thumb and the other fingers seem to be holding something in the hand, which is being shown to the king, to which he is looking with curiosity. The *añjali* pose will follow when the king has perceived the object and proceeds to accept it.

SOME RARE INDO-BACTRIAN COINS.

BY DR. A. S. ALTEKAR, BENARES.

The coins which are described and discussed in this paper belong to the collection of Mr. K. R. Coachman, 16 Cowasji Patel Street, Fort, Bombay. They were purchased by him in Bombay about three years ago from a Pathan, who used to deal in herbs, medicines and coins. The Pathan had some Mughal coins as well, which were first purchased by another person in Bombay. Later on the Indo-Bactrian pieces were bought by Mr. Coachman. It appeared that the Pathan in question had collected these coins in the North-West Frontier Province and some of them appear to have been purchased from Mr. Siri Chand, one of the coin-dealers in Rawalpindi.

Mr. Coachman sent these coins to me for examination and publication if worth publishing. On a careful examination of the coins I found that most of them were both rare and genuine; I am, therefore, publishing them here.

The collection of Mr. Coachman consists of 13 silver pieces. Out of these one is a rather inferior and very late Asiatic imitation of Athenian tetradrachms, similar to those published in the *Cambridge History of India*, Vol. I Pl. 1 No. 8. It has on the obverse the head of Athena to right, wearing helmet adorned with olive leaves; the reverse shows owl to right with crescent and olive spray behind and the legend ΑΘΕ in front. **Pl. IV, 1.** Out of the remaining 12 coins, two are of Menander and Antialidas each, three of Philoxenus, and one each of Demetrius, Diomedes, Artemidorus, Amyntas and Hermaius and Calliope with conjugate bust. Most of these coins are rare and some unique, and I, therefore, proceed to discuss them.

Demetrius

Metal, silver; size, 1.25″ in diam; weight, 251 grs.

Obverse: bust of the king facing right with elephant's scalp on the head.

Reverse: Heracles, standing facing, crowning himself with right hand and holding club in the left from which lion's skin is hanging down. Legend, ΒΑΣΙΛΕΩΣ on the right and ΔΗΜΗΤΡΙΟΥ on the left. Monogram.

Pl. IV, 1.

The face of the king on this coin looks younger than that on the tetradrachm and drachm published in *B. M. C.*, II, 9 and 10. Younger face of the king strikingly similar to the present one can, however, be seen on the obol published in *B. M. C.*, II, 11. The monogram on the present coin occurs on *B. M. C.* Demetrius No. 6, which has not been illustrated. It also occurs on *P. M. C.* Pl. I, 18 ; but there it is obliterated almost out of recognition. Wear and tear have made the present coin fairly smooth. Its weight is, therefore, 251 grains. The tetradrachm of the *P. M. C.* weighs 255 grains and those in the B. M. C. vary from 259 to 263 grains in weight

The coin is a fine example of Greek art in India and gives us a younger face of the king in the tetradrachm size.

Menander Coins with Owl on the Reverse.

Menander issued a very large number of interesting types, among which several lower animals like the lion, ox, and owl are prominent. The coins with owl reverse are rather rare. The *British Museum Catalogue* illustrates one owl reverse coin, but it is a copper piece, square in size. Cunningham possessed a hemi-drachm[1] of Menander with owl on the reverse, which has been illustrated in *B. M. C.* XXXI, 8. *P. M. C.* VI, 380 illustrates another owl hemi-drachm of this ruler. Silver didrachms with owl reverse have not yet been published. Major-General H. L. Haughton, however, possesses one such hemi-drachm, which he exhibited at a meeting of the Royal Numismatic Society held at London on the 18th of May, 1944. At this meeting he also exhibited two gold staters of Menander with the head of Athene on one side and owl on the other.

The collection of Mr. Coachman has two coins of Menander with owl on the reverse; one of these is a didrachm and the other a hemi-drachm. I recently purchased for the Hindu University cabinet one owl didrachm of Menander from Mr. Govindram, a coin dealer of Rawalpindi. I publish all these coins together now.

Didrachms

Obverse ; Helmeted bust of the king to right ; legend, beginning at IX, ΒΑΣΙΛΕΩΣ ΣΩΤΗρΟΣ, below, ΜΕΝΑΝΔΡΟΥ.

Reverse ; owl facing perched on a branch ; Kharoshṭhī legend and running continuously, (from XII) *Maharajasa tratarasa Minadrasa.* Monogram.

Mr. Coachman's didrachm, **Pl. IV, 3.**
Hindu University didrachm, **Pl. IV. 14.**

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[1] The term is intended to denote the silver coins of the later Indo-Bactrian rulers weighing about 35-38 grains though the original weight of this denomination was 33 grains. Similarly coins of this period weighing about 150 grains have been described as didrachms of a higher weight standard.

The Hindu University didrachm is ·95″ in diameter; its photograph in the plate is somewhat smaller than the actual size. Mr. Coachman's didrachm is slightly smaller, its diameter being ·9″ only. The weight of the former is 147 grains; the weight of the latter is 146 grains.

The weights of the two didrachms of Menander published in *B. M. C.*, XI, 7 and 8 is 149 and 149·5 grains respectively. The weights of the ten didrachms in the Punjab Museum varies from 135 to 145 grains; see *P. M. C.* pp. 54-5. The features of the king on both the didrachms bear a close resemblance to those in *B. M. C.* Pl. XI, 7. The loop in the brim of the helmet is to be seen on both the present coins as also in *B. M. C.* Pl. XI. 8, where, however, it is rather blurred. The inequality in the space between the letters P,O and Σ is characteristic of both the didrachms, a peculiarity which they share with the coin of this ruler illustrated in *B. M. C.* Pl. XI. 8. The monogram is the same on both the didrachms; it also occurs on the silver owl hemi-drachm of the *P. M. C.*, Pl. VI, 480, as also on the silver hemi-drachm of Mr. Coachman described further on. Mr. Coachman's didrachm being slightly smaller in size, the upper parts of the Kharoshṭhī letter *Mi* and *sa* have been truncated; the Hindu University coin being slightly larger, all its Kharoshṭhī as well as Greek letters have come out completely.

Hemi-drachm with Owl Reverse.

Metal, silver; size, .6″ in diameter; weight 34 grains.

Obverse, bust of the king to right with helmet having a loop in its edge; continuous Greek legend beginning at XII, ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΜΕΝΑΝΔΡΟΥ

Reverse: Owl facing, perched on a branch; Kharoshṭhī legend commencing at XII and running continuously, *Maharajasa tratarasa Minadrasa.* Upper parts of the letters *sa Mina* cut off owing to the flan being small. Monogram the same as on the didrachms above described and on the *P. M. C.* owl hemi-drachm, Pl. VI, 480.

Pl. IV, 4

Protruding points, that can be seen in the circular edge of this coin, is a peculiarity that it shares with many other hemi-drachms of this ruler; compare *P. M. C.*, VI, 402, 432, 456, etc.

Didrachms of Antialkidas with Zeus and Elephant

First Didrachm.

Metal, silver; size 1″; weight 145.5 grains.

Obverse : diademed bust of the king to right;
legend (VIII) ΒΑΣΙΛΕΩΣ ΝΙΚΗΘΟΡΟΥ
below ΑΝΤΙΑλΚΙΔΟΥ

Reverse : elephant walking to left, trunk at salute and Nike carrying garland on its head; bell round its neck; Zeus aureate facing and walking by its side. Monogram. Kharoshṭhī legend (III) *Maharajasa jayadharasa* above, and *Antialikidasa* below.

Pl. IV, 6

The Second Didrachm

Metal, silver ; size, I″ ; weight, 145.5 grains.

Obverse : diademed bust of the king to left thrusting javelin ; legend as on the above didrachm.

Reverse ; as on **Pl. IV. 6** ; but upper parts of the letters *mahara* are truncated, the flan being placed on the die rather carelessly.

Pl. IV, 5

Both these didrachms are very rare. In *P. M. C.* Mr. Whitehead has noted at p. 36 that two didrachms of the first of the above types are in Europe, one in B.M. and the other in the White King Sale collection. He refers to a didrachm of the second type above as unpublished without indicating its location. Later on he published one didrachm of the first of the above types in *Numismatic Chronicle*, 1923, Pl. XV, 5. Siri Chand, a coin dealer of Rawalpindi, had also one piece of this type about two years ago, which was offered for sale to me.

There is nothing suspicious about either of the didrachms being published here. Their weight is 145·5 grains; the weight of the didrachm published in the *Numismatic Chronicle* is 146.5. The features of the king show the same half worried expression which we can see on his coins illustrated in *B. M. C.*, Pl. 9-14. The monogram on the present didrachms occurs on the coins of Antialkidas, *B. M. C.* Nos. 6,15 and 23 and Pl. VII. 14. The same monogram occurs on the didrachm illustrated by Mr. Whitehead in *Numismatic Chronicle*, 1923, Pl. XV, No. 5. There is a certain disparity in the heights of the letters O, P, O and Y but it occurs on the coin of this ruler illustrated in *B. M. C.*, VII, 12.

The diademed didrachm here illustrated is in a much better state of preservation than the one illustrated by Mr. Whitehead in *Numismatics Chronicle*, 1923, Pl. XV,5. The latter piece is rather worn and so parts of its Greek and Kharoshṭhī legends are rather faint. On the piece here illustrated they are quite distinct.

The Javelin thrusting type of Antialkidas with Zeus and elephant on the reverse here illustrated is in a sense unique. According to Mr. Whitehead, the British Museum possesses one such didrachm (*Num. Chr.*, 1923, p. 326) ; but it is in a very poor condition and so was not published. The present didrachm is thus probably the first of its type to see the light of the day.

On both the didrachms, rays can be clearly seen radiating from the head of Zeus. Mr. Whitehead publishes a didrachm of Diomedes, where the radiation from the head of the deity is equally distinct (*Numis. Chr.*, 1923 Pl. XVII, 10).

It is interesting to study the treatment of the ends of the diadem of the king in the Javelin-thrusting type. On some coins both the ends of the diadem are tucked up above the hand which wields the javelin ; this is the case with some coins of Menander of this type ; see *B.M.C.*, Pl. XI. 11, 12. On the coins of Archebius of this type, the treatment is different ; sometimes we find both the ends of the diadem falling down the shoulder below the javelin as on *B.M.C.*, Pl. IX, 4 ; sometimes, as on the present coin, one end flies above the javelin and the other hangs on the shoulder below the javelin as in *B.M.C.* Pl. IX, 5. This arrangement of the diadem ends is also to be seen on the didrachm of Philoxenos, described below and illustrated on **Pl. IV, 8.** On the coins of Menander, however, we find both the ends of the diadem tucked up above the hand, which wields the javelin ; see *B.M.C.*, Pl. XI, 11-12.

The type Zeus walking by the side of an elephant having Nike on its head is quite a novel one. It offers an occular proof of how the Greeks had identified the deity, which was the genius presiding over the Pi-lo-sho-lo mountain at Kapiśī with their Zeus, residing high in heaven. The name of the hill meant one, solid as elephant, and there are some rare coins from Kapiśī, where Zeus is shown seated on the throne with the background of a mountain and elephant.

The present coins show that Zeus came to be closely associated with the elephant deity, which was made to carry his Nike on its head.

Philoxenus. Diademed Bust Didrachm

Didrachms of Philoxenus are not common. Mr. Coachman's collection contains one of the diademed bust type. It is a fine piece with good portrait and is, therefore, illustrated here.

Metal, silver ; size, ·95 ; weight, 145·5 grains,

Obverse ; diademed bust of the king to right ;
legend, ΒΑΣΙΛΕΩΣ ΑΝΙΚΗΤΟΥ
below, ΦΙΛΟΞΕΝΟΥ

Reverse ; king helmeted and diademed on a prancing horse to right. Monogram. Legend, *Maharajasa jayadharasa* ; below, *Philasinasa.*

Pl. IV, 7.

Features of the king on this coin closely resemble those on *B. M. C.*, Pl. XIII, 6. Lower part of about half the Kharoshṭhī letters have been cut off owing to the flan being not properly adjusted on the die.

Javelin-thrusting Didrachm.

Metal, silver ; size, 1″ ; weight, 146·5 grains. slightly broken at the edge at IX.

Obverse ; helmeted bust of the king facing left and thrusting javelin ; one end of the diadem tucked up above the javelin and the other hanging down on the shoulder ; a loop in the edge of the helmet. Legend ΒΑΣΙΛΕΩΣ ΑΝΙΚΗΤΟΥ ; below ΦΙΛΟΞΕΝΟΥ

Reverse ; diademed and helmeted king on a horse prancing to right ; legend in Kharoshṭhī, *Maharajasa jayadharasa* ; below, *Philasinasa.* Only one Greek monogram.

Pl. IV, 8

A second Coin of the same Type

Metal, silver ; size, ·95″ ; weight, 144 grains.

Obverse ; as on **Pl. IV, 8** above. The name of the king is here inscribed right across and above his bust, a peculiarity to be seen also on the didrachm of this ruler illustrated by Mr. Whitehead in *Num. Chr.* 1923, Pl. XVI, 12

Reverse ; as on **Pl. IV, 8** above, but two Greek monograms, each different from the one occurring on the above coin.

Pl. IV, 9

It may be pointed out that there is some difference in the features of the king as they appear on the diademed type and on the javelin-thrusting type. One can, however, notice a similar differentiation in features on the coins of this king illustrated in *B. M. C.* ; cf. for instance, *B.M. C.*, Pl. XIII, 5, 8. The features on the present didrachms are, however, exactly similar to those on the didrachm illustrated by Mr. Whitehead in *Num. Chr.* 1923, Pl. XVI, 12. Both the monograms on the latter recur on the second of our didrachm, **Pl. IV, 9.**

The Monogram on **Pl. IV, 8** above does not occur on any silver coins of Philoxenus; but it can be seen on some of his published copper pieces; see *P. M. C.*, VII, 590; *B. M. C.*, Pl. XIII, 9-10. The letter *na* of Philasinasa is almost a line on the present pieces as on the other coins of this ruler. The flan was slightly moved when the coin on **Pl. IV, 9** was struck; in consequence the Kharoshṭhī letters *na* and *sa* show slight double marks.

Artemidorus.

Metal, silver; size, 1.05″; weight 147 grains.

Obverse: Helmeted bust of the king to right;
legend, ΒΑΣΙΛΕΩΣ ΑΝΙΚΗΤΟΥ
below, ΑΡΤΕΜΙΔΩΡΟΥ

Reverse: Artemis facing right, shooting arrow; monogram;
Maharajasa apadihatasa; below *Artemidorasa.*

Pl. IV, 10.

I am not quite sure about the genuineness of this piece, and am publishing it to elicit the opinion of scholars. Didrachms of this ruler so far published weigh considerably less than the present piece; the P.M. piece weighs 128 grains, which is also the weight of the coin in the British Museum. We need not, however, suppose that all the didrachms of this ruler were of this weight; for the weight of the didrachm published by Mr. Whitehead in *Num Chr*. 1923, Pl. XVII, 2 is 139 grains. The weight of this coin is 147, and it is lower than the standard weight of 152 grains, that was prevailing at this time. The features of the face of this ruler on his published coins are not similar; compare for instance the faces on *P. M. C.*, VII, 551 and 552. The prominently protruding tip of the nose, which is characteristic of the present piece, is a peculiarity which it shares with the two coins of this ruler, the drawings of which are given in *B. M. C.*, XXXII, 3 and 4. The right hand of Artemis is not shown properly grasping at the bowstring; but the same is the case with *B.M.C.*, Pl. XXXII, 4. The monogram of this piece occurs on others published before. All things considered, I am inclined to think that this is a genuine piece and shows that Artemidorus did issue didrachms of the normal weight standard.

Diomedes

Metal, silver; size, .95″; weight 150 grains.

Obverse: helmeted bust of the king to right, helmet having a loop on its edge and the ears and horns of the bull upon it;
legend, ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΥ
below, ΔΙΟΜΗΔΟΥ

Reverse : Legend, *Maharajasa tratarasa Diyamidasa.* Dioscuri charging on horseback ; monogram.

Pl. IV, 11.

The helmeted bust type of this king is so far known only in the hemi-drachm type; this is the first didrachm to be published with the helmeted bust. The king's features on this coin are similar to those on the hemi-drachm of this type published in *P.M.C.* IV, 215. The monogram on this piece occurs on the helmeted bust type, thrusting javelin, published by Mr. Whitehead in *Num. Chr.* 1923, XVI, 10., as also on *P. M.C.*, IV, 213. As is usually the case, the didrachm has the same reverse type which we see on the corresponding drachm in *P.M.C.*, IV, 215. The head of the second Dioscuri on the present coin is jammed between the heads of the two horses, a peculiarity which it shares with a drachm of Eucratides published in *B.M.C.*, V, 9.

Amyntas.

Metal, silver ; size, 1″, weight, 147 grains.

Obverse ; helmeted bust of the king to right, thrusting javelin ; bull's ears and horns on the helmet; legend, ΒΑΣΙΛΕΩΣ ΝΙΚΗΤΟΡΟΥ, below; ΑΜΥΝΤΟΥ.

Reverse, Zeus seated on throne with rays radiating from head and holding Athena in the outstretched hand; monogram; legend, *Maharajasa jayadharasa*, below *Amitasa.*

Pl. IV. 12.

A didrachm of this type was first published by Mr. Whitehead in *Num. Chr.* 1923, Pl. XVI, 10. The monogram on this coin is different from that on the piece published by Mr. Whitehead; but it occurs on the coin of this ruler published in *B. M. C.*, XIV, 9.

As on the didrachm published by Mr. Whitehead, Zeus on the reverse is carrying in his outstretched hand not Nike as is usually the case, but Athena carrying Zeus' aegis in her left hand. In the specimen published by Mr. Whitehead, the hand wielding the spear is between the ends of the diadem ; here both the ends are shown as falling down as is the case with the javelin-thrusting type of Archebius illustrated in B. M. C., Pl. IX, 4. King's shoulder is covered with Medusa helmet, as is the case on the coin published by Mr. Whitehead.

Almost all the known faces of this ruler emphasise the prominence of his nose, in some cases in the cartoonist's manner ; here, however, such is not the case. The edge of the javeline should have been lower than what is shown. These two circumstances raise some doubt about this coin. I am, however, publishing the coin to elicit opinion.

Hermaios and Kalliope, Conjugate Type.

Metal, silver; size, ·9″; weight 145 grains.

Obverse, Conjugate busts of Hermaios and Kalioppe to right; legend ΒΑΣΙλΕΩΣ ΣΩΤΗΡΟΥ ΕΡΜΑΙΟΥ, below, ΚΑΙ ΚΑλλΙΟΠΠΗΣ.

Reverse; king on prancing horse to right, in full war panoply; spear on one side of the horse and bow in bow case on the othe other; legend, *maharajasa tratarasa Heramayasa*; *Kaliyapaya* Monogrm.

Pl. IV, 13

Two didrachms of this type were first discovered in the Kabul valley find, which are illustrated by Mr. Whitehead *Num. Chr.*, 1923, Pl. XVII, 7 and 8. The faces of the king and the queen on this coin resemble those on the larger of the two didrachms published by Mr. Whitehead; viz, Pl. XVII, 7; the monogram of the present piece is identical with that on the same coin. But the size of the coin is equal to that of the smaller one published by Mr. Whitehead, XVII, 7; A glance at the features of the queen and the king as seen on the two coins published by Mr. Whitehead shows that the art of portraiture had declined considerably by this time.

Philoxenus' Hemi-drachm of the Javelin-thrusting Type.

Mr. Whitehead has observed in *P. M. C.* at p. 73 that the coins of Philoxenus of the javelin-thrusting type are known in the didrachm size only. I have, however, aquired recently a rectangular hemi-drachm of Philoxenus for the Hindu University cabinet from Mr. Govind Ram of Rawalpindi. I am illustrating it here along with the coins of Mr. Coachman for the sake of convenience and comparison.

Metal, silver; size, ·5″ × ·6″; weight 33 grams.

Obverse; diademed bust of the king to left thrusting javelin; legend, to left ΒΑΣΙλΕΩΣ at the top ΑΝΙΚΗΤΟΥ; to the right, φΙλΟΞΝΟΥ.

Reverse; king on horseback, prancing to right, legend; to right, *Maharajasa*, at the top *apaḍihata(sa)* to the left, *Philasinasa*; monogram. This monogram, which is a combination of P and K occurs on another silver square hemi-drachm of this ruler; see *B. M. C.*, Pl. XIII, 8. **Pl. IV, 15.**

A KANISHKA COIN OF AROOASPO TYPE.

DR. A. S. ALTEKAR, BENARES.

It is well-known how the coins of Kanishka and Huvishka show a large galaxy of deities belonging to Greek, Iranian, Hindu and Buddhist religions. Among these deities, the Iranian deities are rather rare, and among the latter Arooaspo is one of the rarest. The British Museum possesses two coins of this type of which one is illustrated in its *Catalogue*, pl. xxvi. 7. Cunningham has published one coin of this type issued by Kanishka and another issued by Huvishka.[1] A coin of Kanishka of this type was recently acquired by me for the Benares Hindu University and I am publishing it here on account of its rarity.

Metal, gold ; size, diameter, ·75″ ; weight, 121 grains.
Obv : King standing and offiering incense at the altar ; spear in left hand. Legend (VII) (PAONANOPAO) KA NHPKI KOPANO.

Rev. : Bearded deity Arooaspo standing to right, clad in a sleeved overcoat ; ends of the diadem tyed behind in a circular knot and hanging down ; it holds a wreath in right hand ; caparisoned and briddled horse standing beside the deity. **Pl. III. 1.**

The features of Arooaspo are more rugged on the coin of Huvishka, illustrated by Cunningham in Pl. XXI. 2. The legend on that coin is divided into two parts by the deity's head. It is in a continuous line on the present coin of Kanishka, as also on the piece illustrated in *B. M. C.* Pl. XXVI. 7.

There is a difference of opinion about the nature of this deity. One view is that the first letter of the legend is not A but λ and therefore the legend is intended to stand for Luhrāsp or Loharāsp. The other view is that the first letter is A and no λ, and so the legend is to be read as Arooaspo, standing for Aurvat-ashpa 'The swift-horsed one', which was an Avestan epithet of the Sun or Mihira. Arvatashpa of Avesta probably corresponds with Apam-napāt of the Vedic pantheon.

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[1] Cunningham, *Coins of the Indo-Scythians*, Pl. XVI, 15, XXI. 2.

A COIN OF KANISHKA WITH THE FIGURE OF THE BUDDHA.

By V. S. Agrawala, M. A., Ph. D.,
Central Asian Museum, New Delhi.

This coin was picked up somewhere from an old mound in the Basti district by Mr. Harshavardhan Naithani, M. A., who at my request kindly presented it to the Provincial Museum, Lucknow, where it is now deposited (Reg. No. 10156).

The coin is of copper and is similar to the usual thick and large copper pieces of the Kushāṇas.

Obverse—Figure of Kanishka standing at altar. The king is wearing a long coat, trousers and padded boots,—his usual northern dress. His left hand is bent at the elbow and raised towards the head. It was holding a spear which is now obliterated. The right hand is pouring oblation on a fire-altar.

Legend—blurred, but to judge from other specimens it probably read as SHAO KANESHKI.

Only the '*o*' of '*Shao*' is now somewhat clear on the original coin. It has not come out in the cast or plate.

Reverse—Buddha seated cross-legged on a *chauki* with broad feet. The right hand is held near the chest in *abhayamudrā* and the left hand with the clenched fist resting on the thigh; head nimbate; ears elongated; border of dots. Traces of drapery on both shoulders.

Pl. III, 2.

This type with the figure of the Buddha is extremely rare. Gardner in his *Catalogue of Indian Coins in the British Museum: Greek and Scythic Kings*, records the existence of one specimen in the Berlin Museum (p. 175) which he has also illustrated in outline (pl. XXXII, 14).

Unfortunately the reverse legend on our specimen is almost worn out and does not enable us to confirm the various suggestions about its reading discussed at length in such detail by Von Sallet[1].

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[1] *Die Nachfolger, Alexanders Des Grossen in Baktrien und Indien* (*The successors of Alexander the Great in Bactria and India*), pp. 191-5. Cf. also Whitehead, *Punjab Museum Catalogue*, Vol. I, p. 214, Pl. XX, (No. viii).

Prof. Wilson had noted from the Masson collection three coins of this type but with the figure of the Buddha standing (*Ariana Antiqua*, p. 370, pl. XIII, 1, 2, 3) Cunningham also published several coins of this class (*J.A.S.B.*, 1845, 439) and was inclined to read the words आदिबुद्धश्रमण in the reverse legend, which however requires further confirmation (cf. Princep, *Indian Antiquities*, Vol. I, p. 135-136).

I am not aware of the existence of any specimen of the present type in the cabinets of the museum in India. In case there be any either in gold or copper, scholars may kindly communicate it to the Numismatic Journal so that the precise reading and the significance of the legend on the reverse side of the coin may be settled.

[In his *Coins of Later Indo-Scythians*, Cunningham illustrates two coins of Kanishka with the seated Buddha on the reverse (pp. 81-2 and pl. XVIII, 12, 14); our present coin resembles No. 12 in Cunningham's book, and differs only in having the legend obliterated. The representation of the Buddha on No. 14 in Cunningham's work is very crude. Another coin of this type was found in the excavations at Taxila during 1915-16 at the site of the Dharmarājika Stūpa and is illustrated in *A.R.,A.S.I.* 1915-16 Pl. XXV 20. The Taxila coin shows traces of legends both on the obverse and reverse, but they are very much blurred. *Chief Editor.*]

SILVER PUNCH-MARKED COINS WITH SPECIAL REFERENCE TO THE EAST KHANDESH HOARD.

BY PROF. D. D. KOSAMBI, BOMBAY.

This hoard of silver punch-marked coins was described in part by Mr. S. N. Chakravarty[1], who divided the specimens into three classes according to thickness and described 218 out of the total of 690. The hoard then came to me for inspection, by courtesy of the council of the BBRAS. I weighed and examined all the coins, and found that only about 73 were too battered for proper classification. A few had been misclassified in the original study, but this is inevitable in view of the difficulty of reading the marks. My most serious differences with the author cited arise, however, in his conclusions as well as general method, so that this note is devoted principally to the general problem, and to the advantages of studying coins in hoards

Mr. Chakravarty describes the hoard as of 685 pieces and 5 fragments. Of the latter, three are really halves cut from "round" punch-marked coins, which is particularly interesting in that this type of dichotomy seems to have been practised even at Mohenjo-Daro[2]; it amounts, as nearly as can be ascertained, to a method of making small change by cutting a coin into two roughly equal pieces. The remaining two fragments, however, fit nicely together to form a complete "square" coin which was not cut but has been broken by design or accident into the two pieces at hand. All the coins are of the 5-mark-obverse type, as correctly noted by Chakravarty, but his three classes are not mutually exclusive. Therefore, his conclusion that the three groups represented different denominations[3] is the most curious of the considerable number of conjectures that over-load so brief a note. Among the most glaring of his oversights, we may note the omission of the rhinoceros mark, which occurs on several of his "classified" coins with the six-armed-symbol [which I shall hereafter call the *shaḍarachakra*] labelled by him *1.b.*, so that Chakravarty's Group A, Class V is definitely misleading. In this connection, we may note that the mark is correctly given by Walsh[4] in his own group M, but with the wrong *shaḍarachakra.*

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1. *J.B.B.R.A.S.*, N.S., XX (1944), pp. 83-87.
2. D. D. Kosambi, *Current Science*, X, 1941, 395-400.
3. *J.B.B.R.A.S.*, N. S., XX., p. 84.
4. *M.A.S.I.*, No. 59.

Chakravarty's symbols Nos. 10 and 12 seem to need additions, while his No. 30 should have a taurine symbol in front giving it the appearance of a bovine creature with head lowered and turned. Nearly 50 coins with his mark 47 were among the "unclassified" portion, which shows incidentally that coins of the same fabric could belong to more than one of his three major classes.

Among the "unclassified" coins of the East Khandesh hoard were four that are particularly difficult to read but seem worth publishing. These are shown in **Pl. VB, 1—4,** where the unpractised reader is warned that the punched area sunk below the rest of the surface appears darkest. Occasionally, the eye sees this as raised, so that one is led to read the conjugate area as meaningless meanders.

None of these have any reverse marks worth noting, beyond very light single pricks which might be fortuitous, except No 3 which has a small irregular rectangle on the reverse. **Pl VB, 1** is undoubtedly the most interesting coin of the hoard, and its last two marks (lower right and top left) of special interest, being a female figure with child supported on her left arm; and an archer (all facing right). The sun-symbol gives no special information, being universal. The *shaḍarachakra* cannot be specially identified, as its points have been obliterated. The third mark may be a crossed square, or the bottom half of a "tree-with-railing". If the latter, this could belong to some Mauryan emperor in spite of the absence of the crescent-on-hill [arches] mark, which characterizes all Mauryan silver coins in the direct line. But the strikingly graceful outline of the female figure on the fourth mark (lower right) is unique; the coin being among the heaviest in the hoard [though worn] is presumably among the latest. Conclusions set forth in greater detail elsewhere[1] make it highly likely that the hoard itself was of coins punched as late as to the end of the Mauryan period, and still in use till its deposit a century or two later.

The second coin **Pl. VB, 2** may have the first three marks in common with its predecessor, but the remaining cannot be identified at all, as far as my own knowledge of such material extends. The third coin, **Pl. VB, 3** has the unmistakable outline of the humped bull, and what looks like the fore-end of a galloping horse (lower left). This last mark, but in a far clearer impression, was to be seen in 1941 on a silver punch-marked coin of the Srīnāth Sāh collection at Benares. The fourth coin **Pl. VB, 4** causes difficulties only because two of the marks overlap fully; it approximates to No. 80 of Durgā Prasad's list, [K, plate 16], but with a crescent-on-arches.

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[1] See D.D.Kosambi, *Current Science*, X, 395-400, 372-374; XI, 287-30; *N.I.A.*, III, 156-59, IV, 1-62.

The most serious objection to the type of analysis presented by numismatists like Mr. Chakravarty is not that new types escape classification in spite of the attention concentrated upon these marks, but that not a single one of the coins was weighed accurately. The marks themselves, from their regularity, are heraldic; there appears to be no serious chance of ascribing alphabetic equivalents to them, though the sigillary copper band described recently[1] seemed to many to offer such hopes. But it will not be contested that silver coins are intended to present, for purposes of general circulation, a certain amount of the precious metal weighed according to the standard set at the time. Each person who handles the coin rubs off a certain amount of the metal, which, though infinitesimal for each transaction, will reduce the weight of the coin notably, if it has been long enough in circulation. The precise effect of the circulation, as can be shown[2], amounts to a regular decrease of weight with the years of use, coupled with an increase of variation in the weights of individual specimens. This holds for modern as well as for ancient currency, as has been verified by weighing thousands of specimens of known period. Thus, if the coins can be classified by their marks or legends, at least the chronological order of the classes is determined by the inverse order of the average weight per group. But it is essential for this method to be applicable that all the coins be of comparable manufacture and belong to the same hoard or or period, i. e. have the same group history as regards circulation except, of course, for the differences occasioned by varying dates of minting. The method, for example, does not apply to Allan's British Museum coin list[3] in which specimens are presented which bear the same mark but have been found at widely separated spots, sometimes on the surface. In India, particularly, the statistical numismatist has to be rather careful. A silver coin of Menander was purchased in the open bazaar of Poona by Mr. S. A. Joglekar five years ago, and would probably have been passed off for current coin fifty years earlier.

One other factor limits the use of the statistical method in the study of hoards: the natural variation of weight among the specimens. To eliminate the effects of this, it is essential to deal with large numbers of coins for calculating the average weight of each group. Only then does the sampling error cease to cast doubt upon the result.

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[1] P. L. Gupta. *J. N, S. I. VI*, pp. 5, 8
[2] D. D. Kosambi, *Current Science*, *XI*, 227-230 ; X, 372-374
[3] Altan, *Catalogue of the Coins of Ancient India* in British Musoum

GADHIA COINS WITH HORSEMAN REVERSE

BY MR. D. B. DISKALKAR, CURATOR, MUSEUM, INDORE,

In the Huzur Jawahirkhana Indore, there is a collection of 1150 so-called Gadhia Coins. They seem to have been acquired by the State by a Treasure Trove find, but unfortunately the details as to when and where the hoard was discovered are not known. Most of these coins are thick dumpy pieces, and are of the generally known type.

But there are some coins in this collection which are rare. They show on the obverse the human face almost distinctly with a high clean-shaved head, pointed long nose, thin lips and deep-socketed eyes. The lines and symbols on both sides of the head are also distinctly seen; on the reverse are clearly seen as usual the star mark with the dots and lines, and two brackets, and the sun expresed by seven dots around one dot, and the moon expressed by a small circle which is some time incomplete on either side of what looks like a *śikhara* of a temple. This type of the Gadhia coins is already illustrated by V. Smith in his *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. I, pl. XXV-11 & 12. In the last number of the J.N.S.I. (Vol. VII, 1945), Mr. P. J. Chinmulgund, I. C. S., has brought to light the Uruli (Poona District) hoard of Gadhia coins which contains a number of Gadhia coins of this type with a recognisable head wearing a helmet. These coins called transitional pieces by V. Smith, must have been minted at a period earlier than that when tne usual type of the Gadhia coins with the perfectly defaced forms became common and later than the Indo-Sassanian type with the very marked head of the Sassanian King as illustrated by V. Smith (*Ibid*-Pl. XXV, No. 8) was current.

About 70 coins of this collection are quite unique. The obverse is exactly as we usually find it on the dumpy Gadhia pieces which are extremely degraded forms of the Indo-Sassanian type and contains a number of lines and symbols around the unrecognisable head of the king **(Pl., VA, 1, 2)**. But on the reverse instead of the usual star mark surrounded by a number of dots and lines and the two brackets and the symbols of the sun and the moon and the *śikhara*, there is the figure of a horse soldier fighting with his sword raised over his head against one or more foot-soldiers. One of the foot-soldiers is fighting desperately from the front **(Pl. VB, 1-5)** while the other is seen fallen down defeated or killed **(Pl. VB, 4, 5, 9)**. A third foot-soldier whose lower portion from the thighs only is preserved in some coins (**Pl. VB, 5, 7, 10**) seems to be attacking from behind, or it may be that the back man is an attendant of the horse-soldier.[1]

The weapons the foot-soldiers held in their hands are not clearly seen but from a sword which is seen fallen on the ground (**Pl. VB, 9, 10**) it seems that one of them at least held the sword. In some coins a bow. (**Pl. VB, 3, 6**) and a long spear (**Pl. VB, 3, 7, 8**) are seen behind the figure of the horse soldier which might have been held by the third foot-soldier, or by the attendant.

A big circle which is seen above the heads of the horse-soldier and the foot-soldier fighting in the front most probably stands for the moon as it is in the place where the symbol of of the moon is found in the Gadhia coins hitherto known. But in the present type the corresponding figure of the sun is not seen in any of the coins even in the coin in which the portion which is likely to contain it is well preserved. Can it he that it is intended to show the symbol of the moon alone to denote the time of the rising moon when the fight took place? **Pl. VB, 2, 5, 6, 8.**

A dotted circle, partly visible on some coins (**Pl. VB, 6,9**) was intended to form the border of the entire scene.

Several varieties of this type seem to have been issued as the scene of the fight is not exactly the same in all the coins found in our collection. As pointed above, the horse-soldier is fighting generally with two foot-soldiers, but in a few cases the second soldier killed down is not shown, the space being occupied only by a sword; **Pl. VB, 9, 10.** Similarly the third foot-soldier at the back is to be but rarely sceen. In some coins, even when the horse is galloping with full speed the rider is sitting in his saddle in an erect position; see **Pl. VB, 3: 5, 8**; while on some coins he is seen almost falling on the neck of the galloping horse; **Pl. VB, 7,** Similarly, different positions of the man attacking from the front are seen; in some coins he is seen standing face to face with the horse soldier and engaged in the desperate fight **Pl VB, 1, 8, 4,** while in others, he is seen almost sinking down by the blow of the horse-soldier; **Pl. VB, 2, 9, 10.** The second foot-soldier is lying quite prostrate in some coins, **Pl. VB, 5, 6, 7, 9** while in others his fore portion is raised up a little. **Pl. VB, 2, 9, 10.**

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[1] [1. Dr. J. M. Unwala writes to me to suggest that the origin of this reverse type may be sought, if not in earlier coins, in the Sassanian bas-reliefs of Shapur and Naqshe Rustam, which show two equestrian figures with two figures lying between under their horse's heels, the former being Ohrmazd and Ardeshir and the latter subdued Ahrman and Artabanus V. In another sculpture at these places we see Shapur I on horseback with Valerian falling on knee before his horse's legs. The latter sculpture would resemble our coin type most and may have inspired it, as suggested by Dr. Unwala. But the motif is so common that it could have been independently conceived as well. *A. S. A.*]

What incident in Indian History is represented by the scene of the horseman's fight on the Gadhia coins cannot be said with certainty. It is well known that the so-called Gadhia coins are an extremely degraded form of the ancient Sassanian type. It is also known that the coins of the Hūṇa rulers Toramāṇa and Mihirakula contain on the obverse a rude copy of a Sassanian bust. It is further known that the Gurjara-Pratīhāras, who ruled for a long time over all the provinces where the Gadhia coins are found, are often mentioned in books and inscriptions in association with the Hūṇas with whom they were possibly allied in blood. Let us see if these facts help us in identifying the scene of the fight which we have found on some of the Gadhia coins.

The Hūṇas are known to have made at least two unsuccessful efforts to invade the Gupta empire in the reign of Kumāragupta I, and Skandagupta in about 450 and 470 A. D. respectively. The names of the leaders in the campaigns are not known, but two Hūṇa rulers named Toramāṇa and Mihirakula are known from inscriptions and coins. A careful examination of all these shows that there were two Toramāṇas and Mihirakulas who ruled at different places and in different times.[1] The first Toramāṇa Shah whose inscription found at Kura in the Punjab records the construction of a Buddhist convent, seems to have ruled in the 5th. century. His silver coins contain on the obverse a rude copy of a Sassanian bust and on the reverse a solar wheel and a Brāmī legend. Mihirakula, whose coins found in the Punjab show a similar Sassanian bust with a Brāhmī legend on the obverse, and a bull and a Brāhmī legend on the reverse, seems also to have lived in the 5th. century A.D., though his relation with Toramāṇa is not known. The two rulers Toramāṇa and his son Mihirakula known from the Eran and Gwalior incriptions in Central India, must on the other hand have lived in the first half of the 6th. century A.D. I have already shown[2] that the Eran inscription, dated Gupta *samvat*, 181 (510-A.D.) of the time of Bhānugupta, refers to a great battle fought between the Hūṇas under Toramāṇa and the Guptas under Bhānugupta, in which the latter was defeated in spite of the great valour of Bhānugupta and their general Goparāja was killed. The Guptas were driven back to the east and Dhanyavishṇu, the *Vishyapati* of the Guptas over the province of Eran, at once transferred his allegiance to Toramāṇa. The other Eran inscription recording the first year of Toramāṇa's rule must therefore be of 511 A.D. The late Mr. R. D. Banerji also arrived at the same conclusion, but he was not quite certain about it.[1]

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[1] Bühler also held that they were different, *E. I., I,* 239.

[2] *J. B. B. R. A. S.*, Vol. II (N.S.) 1924. p. 178.

Toramāṇa of the Kura inscription and of the coins found in the Punjab cannot be placed so late. Toramāṇa's son Mihirkula whose inscription dated in his 15th regnal year is found at Gwalior must bave ended his rule in Central India sometime before 533 A. D., as one of the Mandasore inscriptions of that year makes a mention of his defeat at the hands of Yaśodharman.

From all these facts, it seems that the Hūṇas had settled in Kashmir and the Punjab long before the fourth century A. D. and had become Hinduised. Their rulers Toramāṇa and Mihirakula ruled in the 4th. or the 5th. century A D. Subsequently, seeing the weakness of the Gupta rule, they attempted to invade the Gupta empire at least twice, but had failed to get a firm footing. Some years after their new leader, also named Toramāṇa made a fresh attempt to penetrate into the south and succeeded in seizing the western part of the Gupta empire and founding an independent kingdom in 510 A.D. which his son Mihirakula continued to govern till he was defeated and driven out by a local ruler named Yaśodharman in about 532 A.D. But this does not mean that the Hūṇas left the conntry one and all. They had well settled in the province as is seen from a respectful mention of some Hūṇa names in inscriptions from this time onwards. It is likely that the so-called Gadhia coins of the transitional type might have been issued by Toramāṇa and Mihirakula during their twenty-two years of undisturbed rule in Central India. The coins found a very wide circulation specially because the silver coins of Skandagupta had already become very scarce and his successors whose hold over western India had become very weak, do not seem to have issued any silver coins at all.

It is well known that the Hūṇas and the Gurjara-Pratihāras are often mentioned together in books and inscriptions. It is therefore very likely that the Gurjaras were allied in blood to the Hūṇas and they had both settled in the Punjab before the fourth century of the Christian era. The Gurjara colony was so large that one ef the districts in the Punjab came subsequently to be named after them. They later on settled in Central India and in the adjoining provinces of Rajputana and Gujarat and in course of time they attained so much importance as to found some principalities one of which subsequently attained imperial power in the 8th. and 9th century A.D. We know that a powerful ruler of this time named Vatsarāja defeated several smaller princelings and founded a strong Gurjara-Pratīhara empire, which was further strengthened by his son Nāgabhaṭa. One of his descendants named Bhoja became much more powerful and issued a large number of coins which are degradations of the Sassanian type and which further suggest a closer connection between the Hūṇas and the Gurjar-Pratīhāras. It may therefore be suggested that the Gadhia coins of the dumpy form which undoubtedly show a type considerably later than the transitional type were put in circulation by the Gurjara-Pratīhāras.

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[1] Banerji : *History of Pre-historic, Ancient ann Hindu India*, p. 189.

[Mr. R. D. Banerji has not subscribed to the theory of their being two Toramāṇas and Mihirakulas in the book; he merely states that 510-1 A.D. is the first regnal year of Toramāṇa. I do not think that there is sufficient evidence to show that there were two Toramāṇas and Mihirakulas. *Chief Editor.*]

Now let us see who might have issued the few Gadhia-coins, on the reverse of which is the figure of a horsesoldier fighting with his enemies. The obverse of these coins is of the usual type; only the reverse shows a change. It is however so remarkable that it appears to be a restriking of the old type by a conqueror, who had inflicted a defeat upon the house of the rulers who were issuing the normal type. The new reverse reminds us of the Sātavāhana king Gotamīputra Sātakarṇi, was restruck the coins of his antagonist Kshatrapa Nahapāna with his own name. A victor who effected defeat of the Gurjara-Pratīhara rulers was the Rāshṭrakūṭa king Dhruvarāja and his powerful son Govinda III. It may be inferred that Govind III, might have begun to re-cast the Gadhia coins to commemorate his victory over the Gurjana-Pratīhāras, thinking it better and more economical to recast the old type, than to issue an altogether new one. But as Govind III could not keep his hold long on the conquered country, the number of the re-cast Gadhia coins is very small and they are found in a solitary hoard.[1]

CHIEF EDITOR'S NOTE.

That the Horseman reverse type of the Gadhia coins represents a currency started by the Rāshṭrakūṭas after their victories over the Gurjara-Pratīhāras, is of course a theory and it will require further evidence of a more substantial nature before it can become generally acceptable. 'In support of Mr. Diskalkar's view that it was the great Rāshṭrakūṭa emperar Govinda III, who issued these coins, may be pointed out a further circumstance, which would lend some additional weight to the theory. Govinda III was renowned as a famous horseman; his Kadba plates, issued in 814 A. D. describe him as the Lord of Royal Glory, captured in a victory secured solely by means of his own horse; c. *nijaturaṅgamaikavijayānīta-rājalakshmī-sanāthaḥ* (*E. I.*, IV, p 340). We need not then be surprised if Govinda had selected the particular horseman device on the reverse, which we see on the present type of the Gadhia coins. It is however but natural that Govinda should have introduced this type in his own dominions also to announce his victories to his home subjects of the Deccan and Karnatak. If such coins are found in the home provinces of the Rāshṭrakūṭa empire, the theory of Mr. Diskalkar will gain additional support. As it is, we have to remember that this type does not amount to a restriking or counterstriking, as is the case with the coins of Nahapāna found in the Nasik hoard. And it is not unlikely that some local opponents of the Gurjara-Pratīhāras may have issued this type to commemorate a local victory. We know that there were more than one Pratīhāra families ruling in Rajputana and northern India.

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[1] The Uruli (Poona) hoard of Gadhiya coins mentioned above lends support to this view and shows that Gadhiya coins introduced by Govind III were current in the Deccan during the rule of the Rāshṭrakūṭas.

A MEDIEVAL GOLD COIN

BY G. H. KHARE, CURATOR, B. I. S. MANDALA, POONA

The gold coin which I wish to bring to the notice of numismatists in this note belongs to my friend Mr. K. R. Mayadeva, B. A., LL. B , pleader of Mangalvedha (Sholapur), who has very kindly lent it to me for study and publication. This coin and five others were bought by him from a local *Jharekīri*-persons belonging to this class, subsist by sifting ashes, sand, dust etc. and selling the valuable things thus acquired. The other coins, each of which weighs about 120 mgms (less than 2 grains), though smaller in size, have a close similarity to coins no. 52, 53 and 74 reproduced on plate II of *Coins of Southern India* by W. Elliot, except that the lions on the former coins invariably face to the left and the letters inscribed differ from those on the latter coins. The shape of the gold coin to some extent resembles either the inverted block letter U or a horse-shoe. It must have been given that form by flattening a curved piece of wire. Its weight is 528 mgms)more than 8 grains) and size ·8 X·9 cms. Only one side of the coin is imprinted, the other being left blank. The curve has a figure of some animal, most probably a bull or a lion, facing to the left. Both its hind legs, the slightly lifted long tail and the left haunch are clearly discernable. But the forepart of the animal has been cut off by the punch and the animal cannot be well identified. It appears that somebody with probably four hands is sitting just on the neck of the animal with three of his hands stretched out and holding some indistinct objects. One end has the Kanada letter *śrī* and the other has the Kanada letter *tō*. There is some thing after *tō* which is only partly visible ; hence I am not able to make it out. **Pl. III, 5.**

It is well nigh impossible to say anything definitely about the date and the king who issued this type of coins. There was a feudatory Kadamba king by name Tōyimadēva who was ruling Banavase twelve thousand (Vanvāsi in Karwar district) and Panumgal five hundred (Hangal in Dharwar district) in Śaka 988 or 1066 A. D. and the only two characters which are visible on the coin are not altogether irreconcilable with the age to which Tōyimadēva belonged. This is only what we can say about this coin in the absence of more specimens. But I hope to get more coins of this type in the near future which may perhaps shed further light on the point.

A UNIQUE SILVER COIN OF AKBAR

BY G. H. KHARE, B. I. S., MANDALA, POONA.

The coin which forms the subject of this note belongs to Sardar Vinayak Dhundiraj alias Babasahib Biwalkar of Poona, who very kindly lent it to me for study and publication if necessary. It can be described thus :

Metal : silver. Weight : 5·672 gms. (87·5 grains). Size : 1·87 cms. in diameter.

Obverse	Reverse
	In square with peaked sides
الس[لطان]	ن
الا[عظم]	السلطا
ابو الف[تح]	شاه
الدّنيا و [الدين]	اكبر باد
امر [ن]	**Pl. III, 4**

The legends on both the sides are only partially visible ; but I have reconstructed them with the help of coins Nos. 189 and 190 from the *Catalogue of Coins of the Gujarat Sultans in the Prince of Wales Museum*, Bombay, which are ascribed to the Gujarat sultan Maḥmūd Shāh I, and to which this coin bears a striking resemblance.

From the name of the emperor Akbar appearing on the reverse, it is quite evident that the coin in all probability must have been struck immediately after Akbar's conquest of Gujarat in 980 A. H./1572 A.D. But this is only a surmise. The question will remain undecided till we get dated specimens of this type.

While studying this coin two questions occur to my mind, which I am unable to solve in a satisfactory way as yet. Why should Akbar, who styled himself as Bādshāh, have also used the title As-sultān ? Does the word *sultān* imply superiority to Bādshāh ? It certainly does not. Otherwise other Mughal emperors, who were equally keen to record their suzerainty everywhere, would have certainly taken that title to themselves. Then why should that title appear on this type of coin ? Is it only an unconscious imitation ?

Had Akbar selected for the imprint of his name only this particular coin-type of Maḥmūd Shāh I of Gujarat, who reigned more than sixty years before Akbar's conquest of

Gujarat ? Or had he as a natural course imprinted his name in some form or other on all the coins current at the time of the conquest as a temporary measure, and Maḥmūd Shāh's coins being most extensively current, a specimen has been found ? The British have actually followed the former method in Mahārāshṭra in connection with some coin-types at least immediately after 1817 A, D.[1] Akbar must have done the same with respect to some Gujarat sultan coins, as is apparent from this specimen. But like the British he also seems to have taken care of minting independent gold and silver issues in his name at Ahmadabad in 980 A.H./1572 A.D., the year of the temporary conquest of Gujarat by him.[2] Has any body any coin of this type bearing some date and some other legend of the Gujarat or other sultans ? It will certainly help a good deal in solving this question in a satisfactory way.

It is to be noted here that Mughal coins of the Gujarat fabric have already been published ; but they do not bear any Gujarat sultan legend.[3] On the other hand this coin has both the Gujarat sultan fabric and legend.

How should we denominate this coin ? Is it a half rupee or a Sūrat Maḥmūdī dealt with at length in the *N. S.* for 1905, p. 266 ? In weight it can be reconciled to both ; for while this coin weighs 87·5 grains, the half rupee and the Sūrat Maḥmūdī weighed 90 grains each approximately. I would, therefore, like to wait till some more specimens come to light,

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[1] The examination of 4 silver coins of two different types from the Sholapur district and town showed that besides an incomplete Persian legend most probably of Shāh 'Ālam II and Hijra as well as regnal years, they contained the Arabic numbers 1819 and 1825 respectively, which fact indicates that they were struck in the British regime.

[2] *I. M. C.* Vol III, No. 76 ; *P. M. C.* Vol. II, Nos. 119, 166, 167.

[3] *N. S* for 1904, p. 285; for 1905 p. 266.

A BULL AND HORSEMAN TYPE OF COIN OF THE ABBASID CALIPH AL MUQTADIR BILIAH JA'AFAR.

BY DR. A. S. ALTEKAR, BENARES HINDU UNIVERSITY.

Coinage of a country influencing that of its neighbour is both a rare and interesting phenomenon in the history of Numismatics. The recent discovery[1] of another coin of the Abbasid Caliph Al Muqtadir Billah Ja'afar (295 to 320 A. H. c. 927-952 A. D.) in a suburb of Baghdad, showing the Bull and Horseman type, is therefore an important event.

I am very grateful to Mr. Naji al Aṣil, the Director-General of Archæology in Iraq, for supplying me details about this discovery and for sending me a photograph of the coin with kind permission to reproduce it in our *Journal.*[2] I am sure that the readers of this Journal will highly appreciate the kind courtesy that the Director-General has shown to the Society in this matter. We trust that there will be greater and greater intellectual and cultural cooperation between Indian and Iraq scholarship in future, leading to better mutual understanding and also to the solution of many Indian problems of pre-history, which can be solved only if we are fortunate in getting more light from the ancient land of Iraq.

The discovery of the coin was made in 1945 quite accidentally. Some school boys of Kadhimain Qadha in the suburb of Baghdad were digging the ground while playing. About a metre below the surface they found a small earthen ware jar which contained 700 silver dirhams, a few one-third dinar pieces and also some gold dinars. These coins were mostly the issues of Caliph al Muqtadir Billah, only a few being the coins of earlier and later Abbasid Caliphs. One coin was of Al Qa'im bil-haq Yahya bin Al Hussain a king of Sa'da in the Yemen, of the Rassite dynasty.

Most of the coins of Caliph Al Muqtadir were of the usual type, but one of them was of the Bull and Horseman type. This is of course not the first occasion on which a coin of this Caliph in this type has been discovered. A similar coin has been mentioned in *Melanges Syriens Offert à Monsieur René Dussaud par ses amis et ses eléves* Tom I, 1939, p. 418, Pl. I,

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[1] I am indebted to my colleague Dr. V.S. Agrawala for drawing my attention to this discovery, which was first reported in the *London Times* of 6-10-1945 and later in *Islamic Culture*, April 1946.

[2] The copy right of the photo is reserved by the Archæological Department, Government of Iraq.

16. Mr. Naji al Aṣil informs me that this coin is now in the Syrian Museum.

We should not however suppose that these are the only two coins of this Caliph issued in the Bull and Horseman type. Cunningham has mentioned a coin of exactly this type in silver in his *Coins of Medieval India*, p. 57. He does not, however, state where it was found, nor does his work illustrate it. Nearly a hundred years ago E. Thomas had described and illustrated another coin of this type in *J.R.A.S.*, 1848, p. 187, Pl, nō. 19; my attention was drawn to this reference by my colleague Dr. V. S. Agrawala. It is thus clear that the coins of this Caliph in this type are not quite rare.

Thanks to the courtesy of the Director General of Archæology of Iraq, I am able to illustrate this type in the *Journal*. **Pl. III, 6** shows the Horseman side of the coin enlarged; **Pl. III, 7.** shows the obverse and reverse of the new coin in its natural size; and **Pl. III, 8** gives a Bull and Horseman type coin of the Śāhi king Spalapatideva, which gives the prototype of the rare Baghdad pieces. From the details kindly supplied to me by Mr. Naji al Aṣil, I describe the new coin as under :—

Metal, silver; weight, 3. 30 grammes or 51 grains; diameter, 19 mms. or ·7″; condition, very well preserved.

Obverse : A figure of the Caliph Al Muqtadir Billah on horseback, holding his horse's reins with the right hand, contrary to what is known of the Arab horseman, who usually holds the reins with the left hand in order to leave the right hand free to draw the sword when necessary. The horseman wields a sword in the left hand in stead of the spear, which occurs on the prototype. The coin is sufficiently well preserved to enable us to get a distinctive impression of the bearing and appearance of the Caliph from its photograph reproduced in the plate. Around the head of the rider in a decorative Kufic writing, *Lillah Ja'afar*.

Reverse : a figure of the Indian humped bull, recumbant, with trappings. Above in the field is a decorative Kufic monogram; legend, *Al Muqtadir Billah*; **Pl. III, 7.**

A comparison of this type with the Bull and Horseman type of the Śāhi kings is instructive. If we compare this coin with that of king Spalapatideva of this series, illustrated in **Pl. III, 8**, we find that the size and weight of both is the same. The weight of the Śāhi coin is also 50 grains and its diameter about ·7″. In both the Bull is facing left and the king's name is engraved above the animal. The Horseman side shows some variations, but they are of a minor nature. The Horseman faces right on the Śāhi coins; he faces left on the coins of the Caliph.

We can trace the ancestry of the Bull and Horseman type of the Śāhi rulers to the earlier coins of the Scythian and Greek kings, who had used the Hoseman type and the Bull type on several of their issues, though not in conjunction. The type is quite a foreign one in the coinage of the Caliphs and naturally. Theological considerations have usually dissuaded pious Muslim rulers from giving their protraiture on their coins. Hindu rulers had no such scruples and were accustomed to give their portraits on their monetary issues.

The chronology of the Śāhi rulers is unfortunately not definitely fixed, but it is generally agreed that the dynasty was founded in the 3rd quarter of the 9th century in the Kabul valley. Sāmantadeva, who was the first ruler of the dynasty to introduce this type, seems to have ruled from *c.* 870 to 890 A. D. He was thus about fifty years earlier than Caliph Muqtadir of Baghdad, and we may therefore legitimately suggest that the rare Bull and Horseman type dirhams of the Baghdad Caliph are due to the influence of the coinage of the Śāhis of the Kabul valley, who were his neighbours on the eastern frontier. It appears that some coins of this type may have reached Baghdad either through trade or conquest; Kabul had fallen before the Arabs in 871 A.D. And some of the mint-masters of the Caliphs seem to have taken a fancy to this type and appear to have been permitted to issue a few coins in it in spite of theological objections. It was not Al Muqtadir alone who issued coins in this rather heterodox type; for Cunningham states that he had a copper coin of Al Mutaki Billah, having exactly this very type (*C. M. I.*, p. 57). The Vienna Museum has a coin of Caliph Al Mutawakkil showing his bust and face. In India also the reverse of this type, the Bull, was extensively copied by almost all the successors of Mahamud of Ghazni and the obverse type, the Horseman, by Mahmud bin Sam and some of his successors.

We should not however suppose that the influence was only onesided. It appears that some of the coins of Sāmantadeva and Spalapatideva have dates in Arabic numerals in front of the horse[1]. These dates are 811, and 812 and 814; and if we refer them to the Śaka era, they fall within the reigns of the rulers concerned. Cunningham denies the occurrence of dates in Arabic numerals[2], but they seem to be clear, at least, on some specimens.

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[1] *I. M. C.*, Vol. I. p. 246.

[2] *C. M. I.*, p. 63.

If the existence of dates in Arabic numerals is a point in dispute, the existence of a legend on the Horseman side of the coins of Spalapatideva, which has been described as in unknown characters is admitted on all hands. This unread legend in unknown characters occurs only on the coins of Spalapatideva and it can be clearly seen in the specimen illustrated in our **Pl, III, 8.** May it not be that this unread legend in unknown characters may be an effort to copy the Kufic legend occurring on the contemporary coins of the Califs of Baghdad by a mint-master who was not fully conversant with the script ? Part of Afghanistan had been conquered by the Arabs in 871 and Spalapatideva, on whose coins this legend occurs, seems to have ruled from *c.* 890-900 A.D. I trust that our friends, the scholars in Iraq, will pursue this inquiry further and let us know whether they can identify the unread legend in unknown characters as Kufic and can give us its reading. If they succeed in doing so, they will be shedding welcome light on the history of the period.

Before concluding this short note, I would like to refer to an alternative explanation of this type suggested by M. A. de Longperier. He thought that the coins of this type may have been issued by some quondam Hindu chief newly converted to Islam, and in some way connected with the state of Kabul.[1] In this case, however, we would have expected the issuer to indicate his identity by putting his own name, or at least his suggestive monogram on the coin. The coins of this type should have been also found in the Punjab and Afghanistan, which have given us thousands of the coins of the Śahi house of the Kabul valley.

The mystery of the type can be solved only by further study and discoveries. We would like to draw the attention of the Iraq scholars coming for the Inter-Asian Conference taking place this month (March 1947) to this interesting problem.

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[1] *J.R.A.S.*, 1848, p. 187.

THE SEAL-STAMP OF BRAHMADEVA

BY RAO BAHADUR C. R. K. CHARLU, MADRAS.

In the *Journal of the Numismatic Society of India* (Vol. III, Pt. II, December 1941, pp. 101ff.). Prof. Mirashi deals with certain seal-impressions or stamps from the Central Provinces. Among these is one, No. 5, of his plate which he assigns to one Brahmaütta (Brahmagupta) (*ibid.*, p. 102); while on p. 101 he reads the legend as 'Bhavadeva'. It is difficult to understand what has led the professor into these two variant readings of the same legend. So far as I know he does not seem to have rectified the inconsistency so far. It has to be observed that both the readings of Prof. Mirashi are inaccurate and misleading. A careful examination of the facsimile would give the reading :—

1. *Brahmade-*
2. *va*

This name on the seal-stamp is quite natural on the analogy of the name Rudradeva found in the other two seal-stamps published with the above (Nos. 3 and 4). The characters of the legend may be assigned to the 2nd or 3rd century A.D. and the letters *deva* would appear to resemble very closely the letters *deva* in line 10 of the Mathura Door-jamb Inscription No. VII (*Ep. Ind.*, Vol. XXIV, plate opp. p. 195).

PROF. MIRASHI'S REPLY

I am thankful to Rao Bahadur C. R. Krishnamacharlu for pointing out the mistakes in the numbering of the Seals 3 and 4 in my descriptions of them on p. 101 of Vol. III of this *Journal*. In the paragraphs describing the seals Nos. 3 and 4 on that page, the figures 4 and 5 stand for figures 3 and 4 respectively. These mistakes arose because the editor re-arranged the seals for the convenience of photographing. I had originally arranged the seals chronologically, placing Seal No. 5 as No. 1. So seals Nos. 3 and 4 bore originally the Nos. 4 and 5. These original numbers in the paragraphs describing the seals 3 and 4 remained uncorrected and hence the mistakes.

But I maintain that there is no mistake in my readings. I give below my readings of the seals in the Plate on p. 99 of Vol. III to prevent further confusion—

No. 1—*Apramāda.*
No. 2—*Jitaṁ Bhagavatā.*
No. 3—*Rudradeva.*
No. 4—*Bhavadeva.*
No. 5—*Brahmaütta.*

It will thus be seen that I do not read the legend of Seal No. 5 as *Bhavadeva* in one place and as *Brahmadatta* in another.

The reading *Brahmadeva* of Seal No. 5 proposed by the Rao Bahadur is impossible, as will be seen from the eye copy of the seal legend reproduced on p. 81 for ready reference. The third *akshara* which appears almost like the figure of an angle signifies *u*. It clearly resembles the form of that letter in Bühler's *Indische Palæo-graphie*, Plate III, 4, XI and XIII (Nasik Cave inscriptions of Puḷumāvi and others). It cannot be read as *de*. The Rao Bahadur has again ignored the *akshara* after *u*, which appears in the same line on the edge of the seal. It is clearly *tta*. So the reading *Brahmaütta* is quite certain.

There are two symbols below the legend, one in the left and the other in the right corner. R. B. Krishnamacharlu reads the symbol in the right corner as *va*, but in the period to which the seal belongs, *va* had not the shape of an equilateral triangle as here, but had already begun to develop a vertical. See the forms of the letter in Bühler's Plate III, 34, XI-XVIII. R. B. Krishnamacharlu has drawn attention to the form of *va* in 1. 10 of the Mathurā door jamb inscription, (No. VII *Ep. Ind.*, Vol. XXIV, Pl. opposite p. 195), but not only in that line, but in other lines as well of that record *va* has clearly a triangular top which is not noticed in the symbol appearing in the lower right corner of my Seal No. 5. If the symbol denotes a letter (which is very doubtful), it can only signify *e*, not *va*. Besides, it would be very strange indeed, if only a single *akshara* of the legend *Brahmadeva* was left over and written in the second line. I have not come across such cases elsewhere.

RAO BAHADUR C. R. K. CHARLU'S REMARKS ON THE ABOVE.

What Prof, Mirashi takes as *u* is only the *e*-sign of *de*. I have not ignored the *akshara* after Prof. Mirasi's *u*; it is *da*.

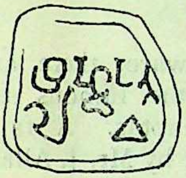
Prof. Mirashi's conception of the existence of two symbols below the legend is a misleading one. The first is the *repha* sign *Bra* in Brahmadeva. The second symbol is only the letter *va* of *deva*, according to my reading.

It is not at all strange to engrave a letter or letters at the end of a succeeding line for reasons of space or convenience. In the present instance the *r* of *Bra* and *m* of *hma* have compelled the engraver to shift his *va* to the end of the line.

For examples, cf. *Ep. Ind.* XXIV, pl. opp. p. 181, 1·31 and
Ep. Ind. XXIII, pl. opp. p. 228, 1.28
(last two letters).

PROF. MIRASHI'S REJOINDER

Even a cursory glance at the Seal-stamp No. 5 on p. 99, *J. N. S. I.,* Vol. III will show that it has *four aksharas* in the first line, not *three.* I give an eye-copy of the legend below which will show this clearly.



The third *akshara* is not the *e*-sign of the next letter, nor is that letter *d.* The third *akshara* which I have read as *u* may be *da* and the legend may be *Brahmadatta* ; but *d* has generally a curved top. In any case the third letter cannot be the *e*-mātrā.

I wanted to know an instance of a single *akshara* of a name being left out of the first line for want of space and written at the end of the second line *on the face of a coin or a seal.* The instances cited by R. B. Krishnamacharlu are from copper-plate grants about which there is no dispute.

A PROPOSED CORPUS OF GUPTA COIN

A CIRCULAR LETTER FROM MR. P. L. GUPTA.

Dear Sir,

As you may be aware, there are almost innumerable types and varieties in the famous series of coins struck and issued by the Imperial Guptas. A fairly good catalogue of these coins was published by Mr. J. Allan of the British Museum in 1914. But since then many more types have come to light which are deposited in various Museums and Collections. It is now an urgent scientific need that an uptodate Corpus of Gupta Coins be compiled in order to bring together all the known and available historical and artistic evidence furnished by Gupta Numismatics.

I have now taken it upon myself as a matter of love for knowledge to prepare a Corpus of Gupta Coins. In this work I have the privilege of being guided by Dr. V. S. Agrawala. I have already completed my work on a card index system and utilised the material so far published by Smith, Allan and Brown in their Catalogues and by many other contributors in the pages of the Numismatic Supplements, Numismatic Chronicle, J. N. S. I., etc.

But such a Corpus will remain incomplete unless newly added material in your Museum or in your private Collection is incorporated in the volume. To this end I seek your kind co-operation and request you to kindly enlighten me about the following :—

(a) Has any catalogue or list of your Gupta coins been published ?

(b) If there is no printed list, is there a typed list ?

(c) Have any papers describing special specimens of your collection been published ? If so, kindly give reference or, if possible, please favour me with an off-print, whlch would be greatly appreciated.

(d) What particular specimens of your collection, in your opinion, should be included in the proposed Corpus ?

This selection should be made from there points of view, viz., (a) novelties in Gupta coinage, (b) coins bearing remarkable portraits of the Gnpta emperors (c) coins which have a distinctly aesthetic interest and are worthy of publication.

On hearing from you, I shall solicit your leave to examine your collection at your place and convenience With the published data about the types and varieties already card indexed by my side, I hope I shall be able to examine your collection in a manner that may prove advantageous to both of us.

I hope that you appreciate the utility of a Corpus of Gupta Coins on the above lines and I may count upon your kind co-operation in the completion of this work.

Thanking you,
Aj, Office, Benares.
1-3-1947.

Yours truly,
P. L. Gupta.

OBITUARY.

The Late Rao Bahadur K. N. Dikshit, M.A., (1889—1946)

(BY DR. A. S. ALTEKAR, BENARES HINDU UNIVERSITY)

The late Rao Bahadur K. N. Dikshit, who died quite unexpectedly in August 1946, was undoubtedly one of the most eminent Indian archæologists of the 20th century. Early in his life he gave promise of his future greatness; for he could tide over the family crisis caused by the death of his father by the numerous scholarships he won for standing first in several University examinations. He had already acquired a thorough grounding in Sanskrit, when he decided to devote his life to Archæology. By sheer dint of merit, he gradually rose in the archæological department from the lowest rung of its ladder to the highest,—from the position of an Archaeological Scholar to that of the Director-General of Archæology. A keen memory and a wonderful power of grasp enabled Rao Bahadur Dikshit to master even most intricate subjects in a remarkably short time. There was no branch of archæology in which he was not a thorough expert, for he was as equally at home in reading and editing coins and inscriptions as in excavating and conserving ancient sites and monuments. His excavation at Ramnagar will be long remembered as one of the most scientifically planned excavation ever attempted. It is a great pity that he should not have been spared to write its account. There were hardly any archaeologists among his contemporaries who had so intimate and extensive a knowledge of Indian archaeological monuments. And he always delighted in sharing it with others. His Report on the Excavations at Paharpur is a masterly production and one could see the flashes of his genius in the Reports of the Archæological Survey edited by him, as also in his numerous presidential addresses. He had toiled hard in the Mohenjo-Daro excavations, and his Meyer Lectures delivered on the Indus Valley Civilisation disclose how intimately he was acquainted with the subject. He was the moving and guiding spirit of the Museums Association, of which he was the President. He had been honoured by being elected as a Fellow of the Asiatic Society of Bengal and President of the Indian History Congress, which had also entrusted him with the work of editing volume I of its History.

Rao Bahaur Dikshit gave a great stimulas to archæology by guiding the activeities of the archæological departments in Indian States and by infusting young scholars with his own enthusiasum for the subject. He was a lively conversationist and his listners derived both knowledge and delight from his sprightly talks.

Much of the numismatic work of the late Rao Bahadur Dikshit is shrowded in the pages of the ponderous archæological reports. He has also contributed to the pages of this *Journal* and its predecessor, the *Numismatic Supplements*, whose list is given at the end of this note. He was once the editor of the *Numismatic Supplements* and twice the President of the Numismatic Society. Perhaps the last literary work done by the late Rao Bahadur was the examination, at my instance, of the Indo-Bactrian coins of Mr. Ghosal, a paper on which will appear in the next number of the Journal. The scholarly world naturally expected a good crop of literary and research work from the mature pen of the late Rao Bahadur during the relative rest of retirement, but the cruel hand of death has dashed all these hopes.

The Rao Bahadur leaves behind him his widow, a cultured lady of rare benevolence and sweet nature and four sons and one daughter, all able and intelligent. The Numismatic Society offers them all its heartfelt condolences and prays eternal peace for the soul of the deceased.

List of the Rao Bahadur Dikshit's papers on Numismatics:—

N. B.—Numbers after the names of the papers refer to the numbering in the *Numismatic Suplements*. They are followed by the year of publication.

1—Niṣārs of Shahjahan, (207) 1920.
2—A new Jaunpur Mohur of Akbar, (208) 1920.
3—A Coin of the ‘Abbasids found at Paharpur, Bengal, (321) 1934.
4—A Gold Coin of Vīrasiṁha, (333) 1935-36.
5—A Note on the bilingual Coins of Sultan Mahmund of Ghazni, (334) 1955-36.
6—A New Āndhra Coin (344) (Silver Jubilee Number), 1937-38.
7—Important Coins and Seal found at Rairh, *J. N. S. I.*, 1941.
8—New Coins of Sita, *J. N. S. I.*, 1944.
9—Presidential Address, *J. N. S. I.* 1946.

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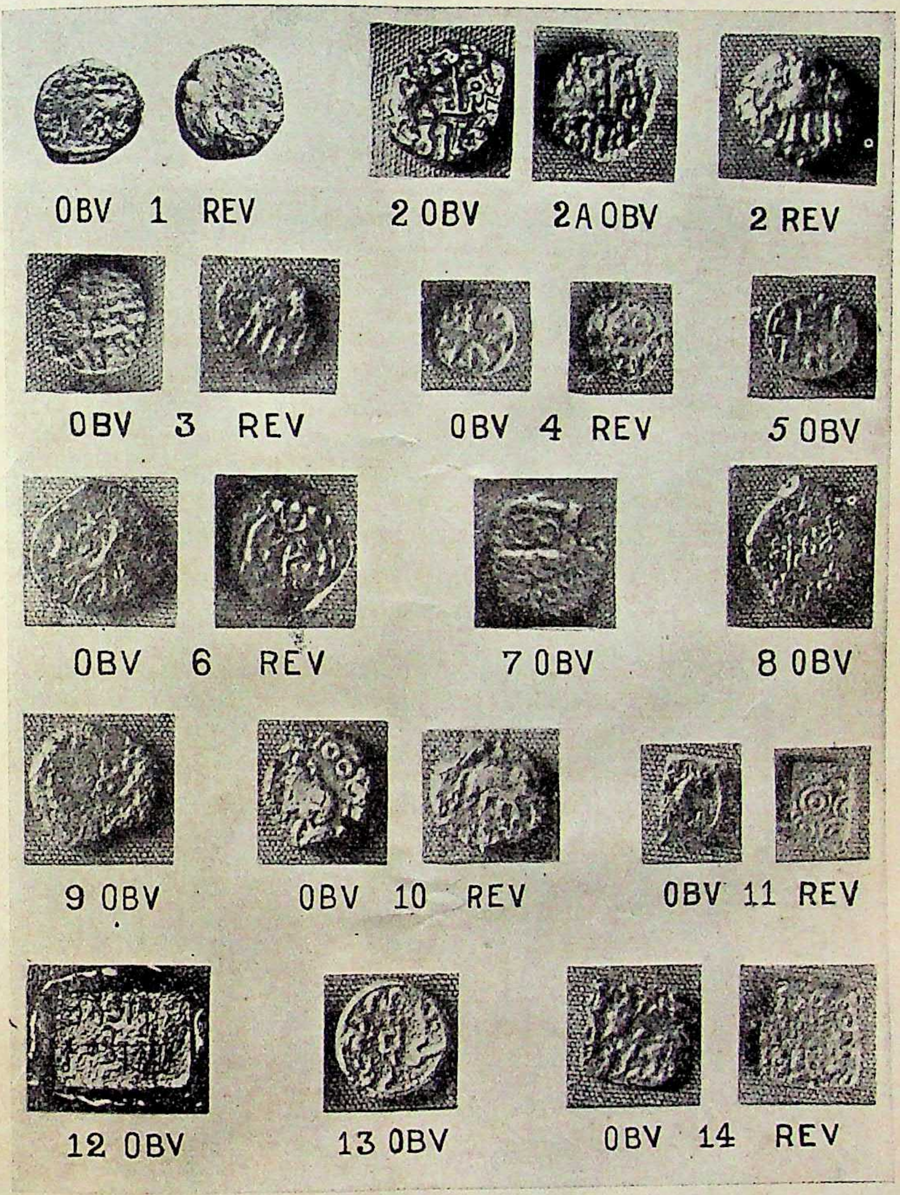
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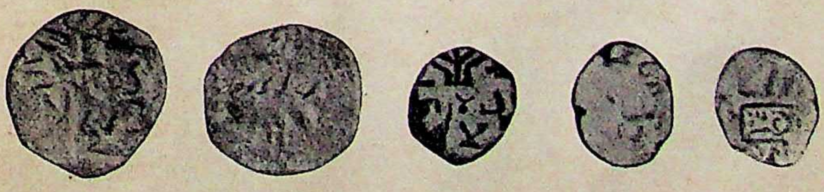
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NEW COINS FROM KAUŚĀMBI.

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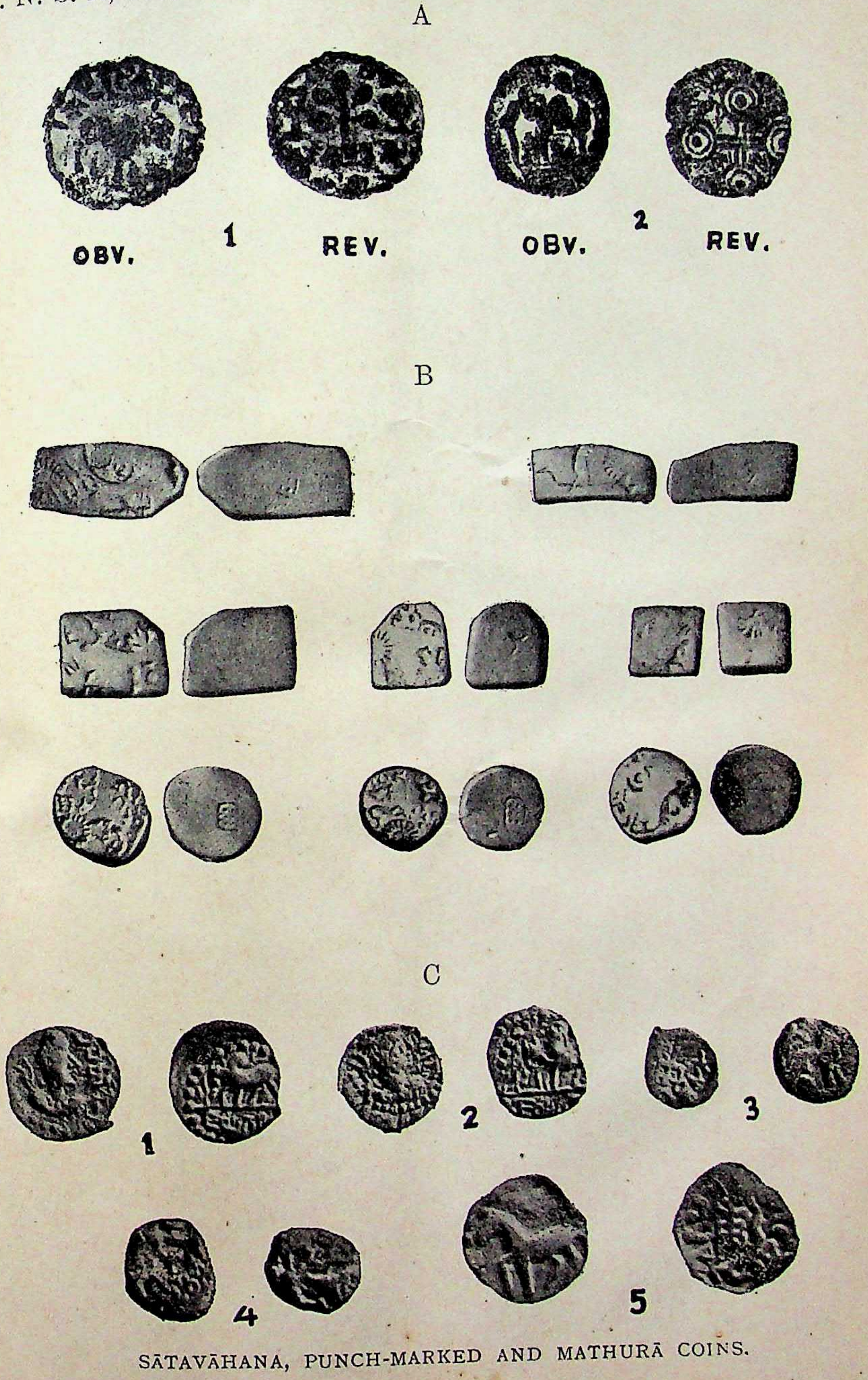
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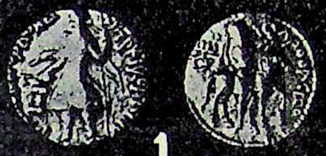
SĀTAVĀHANA, PUNCH-MARKED AND MATHURĀ COINS.



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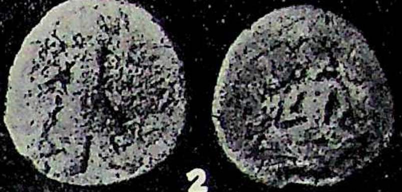

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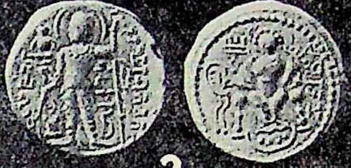

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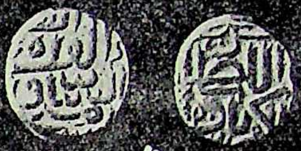

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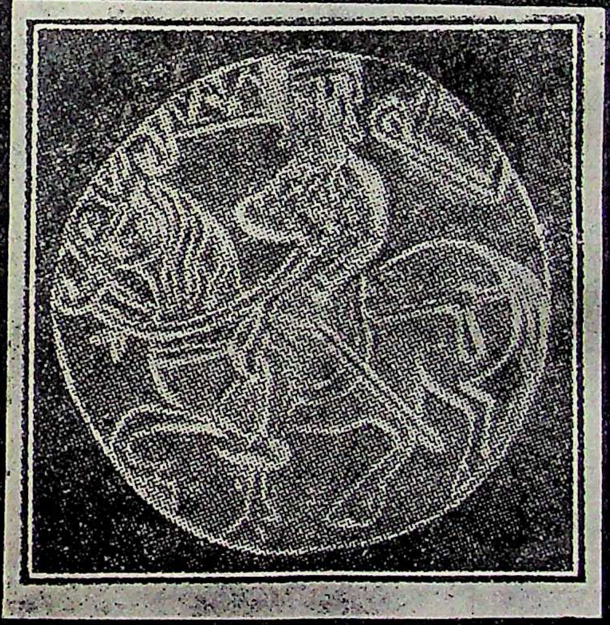

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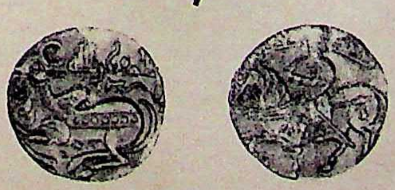

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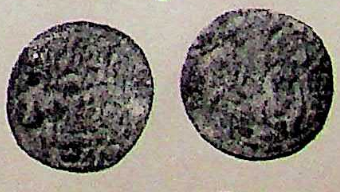

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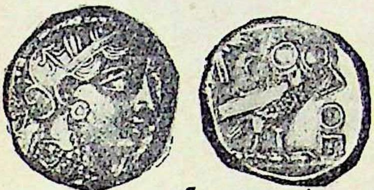
SOME INTERESTING COINS, HINDU AND MUSLIM.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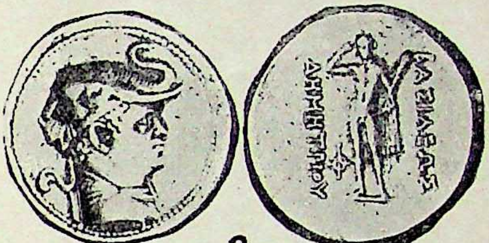
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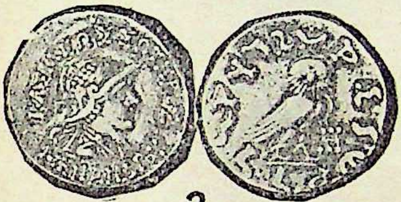
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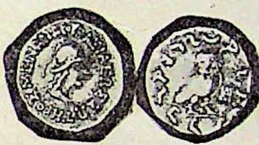
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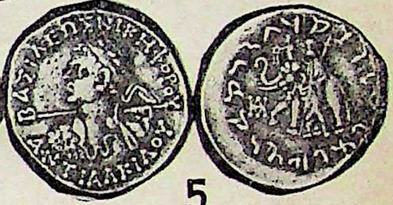
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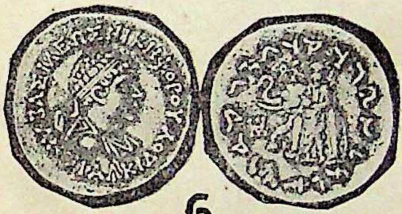
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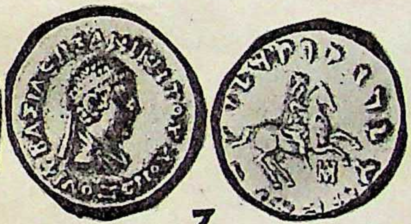
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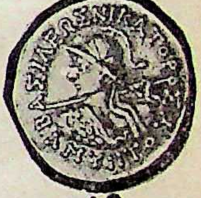
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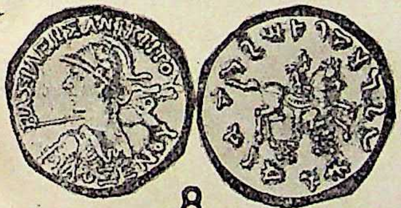
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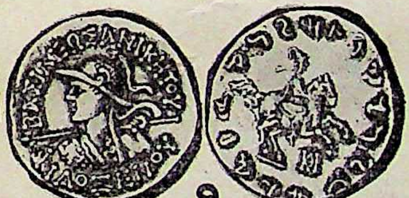
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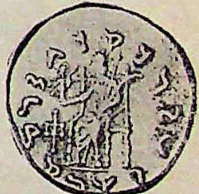

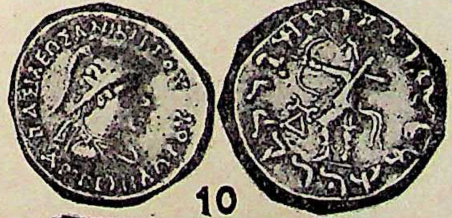
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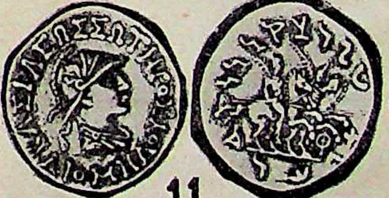
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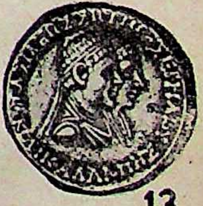
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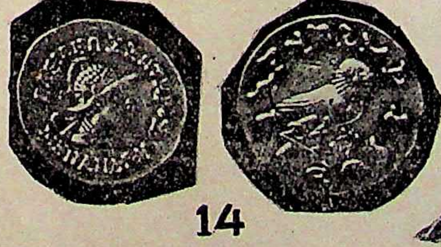
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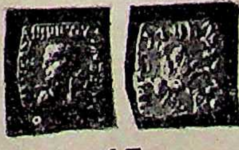
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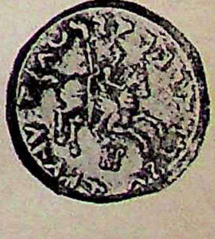

SOME INTERESTING INDO-BACTRIAN COINS.

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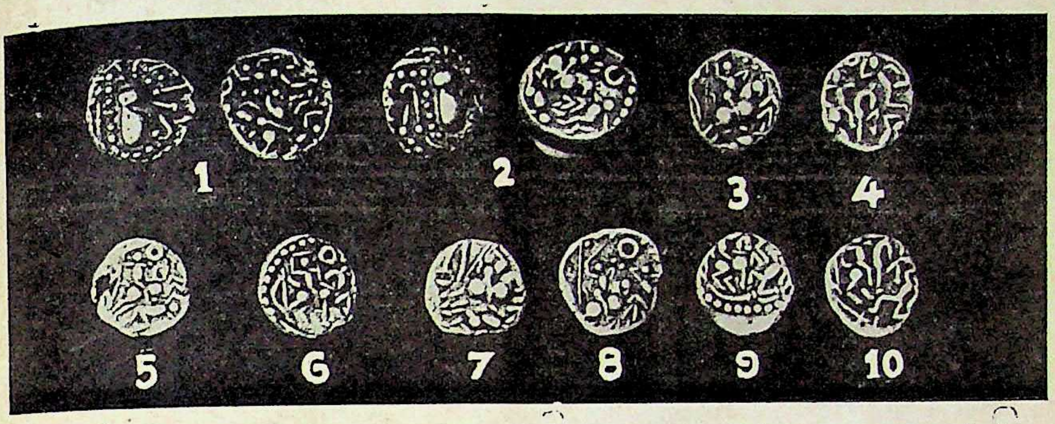
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A NEW TYPE OF GADHIA COINS.

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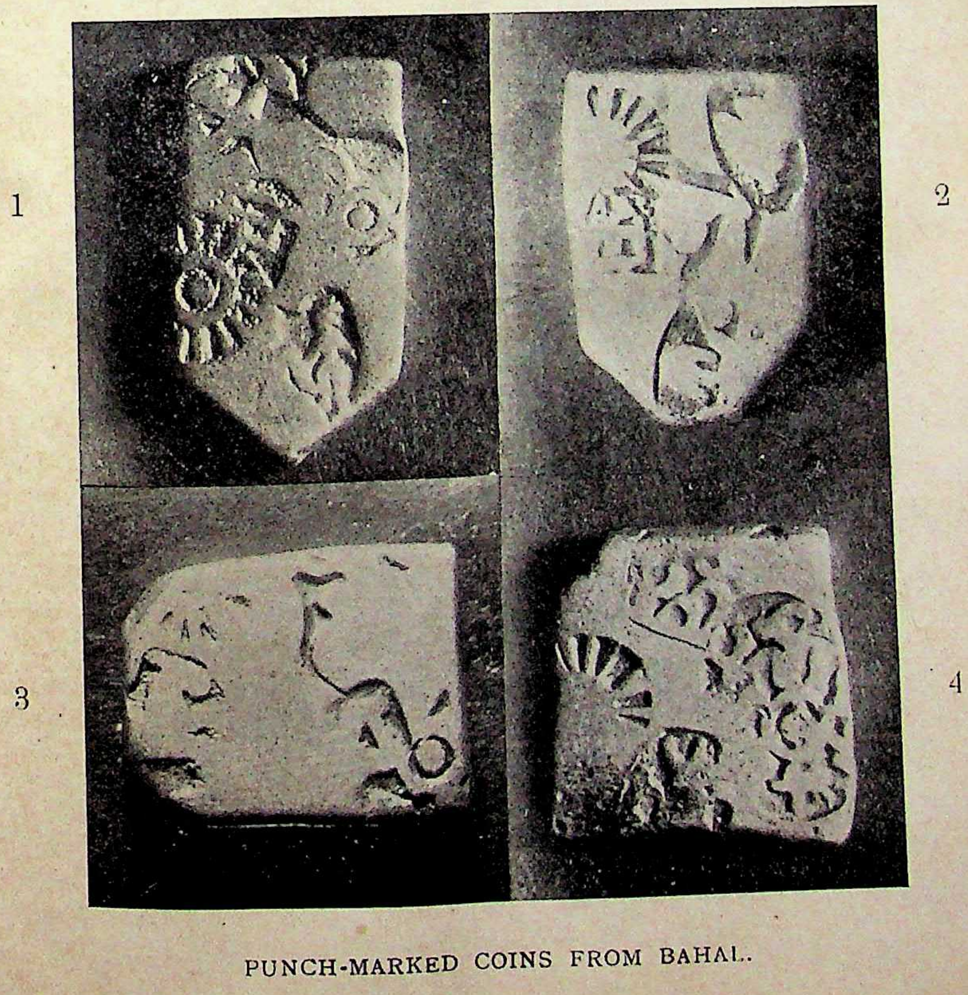

PUNCH-MARKED COINS FROM BAHAL.

JOURNAL OF THE NUMISMATIC SOCIETY OF INDIA

Vol. VIII

Part II December 1946

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PRESIDENTIAL ADDRESS[1]

BY DR. A. S. ALTEKAR, BENARES HINDU UNIVERSITY

Ladies and Gentlemen,

Circumstances partly unfortunate and partly accidental have suddenly forced me into the presidential chair at the 11th hour. The distinguished scholar and archæologist whom you elected to the presidential chair last year, Rao Bahadur K N. Dikshit, died suddenly last August. I was naturally expecting that our Vice-President, Rao Bahadur Prayag Dayal, would step into the unfortunate breach and act as the President. But a week ago I learnt that he was unable to attend the meeting and that I, as the Chief Editor, would have to take his place. I was wondering for a while whether I should accept such a heavy responsibility at so short a notice, but I discovered that there was hardly any alternative.

THE LATE RAO BAHADUR K. N. DIKSHIT

The Society is overwhelmed with intense grief at the sudden, tragic and premature death of Rao Bahadur K. N. Dikshit. When we elected him President last year, we all hoped that the Society will be benefited by his wise and skilful guidance for a number of years; I was hoping that as he was relieved of the onerous duties of the Director General of Archæology, he would kindly relieve me of the Chief Editorship of the Journal of the Society, which I had accepted at his pressing request seven years ago. But fate had willed it otherwise. He had not even begun to draw his pension when death suddenly snatched him away. His varied experience and mature scholarship were expected to flower into a number of valuable publications and activities during the comparative leisure of retirement, but all these hopes are dashed to pieces. The late R. B. Dikshit rose by sheer force of merit; had he not obtained a number of scholarships for standing first in his Matriculation Examination, he would not have been able to become a graduate. He was a thorough Sanskritist, but had a real liking for archæology. His excavation work at Mohenjo-Daro, Pahadpur and Ramanagar has led to remarkable discoveries and established his reputation as a great archæologist. The Numismatic Society was always dear to his heart. He was its member for sixteen years and was twice elected to its presidentship. He was also working as editor of the Numismatic Supplement for some time and has contributed many papers of high numismatic importance.

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[1] Delivered at the 37th Annual Meeting of the Numismatic Society of India held at Patna on 29-12-1946.

PROGRESS OF THE SOCIETY

Let us now take a bird's eye view of the progress and condition of the Society. Our membership is gradually on the increase. Numismatics is no doubt a very technical subject, which is properly taught only in two or three universities of India. Our membership cannot be therefore very large ; it is in fact much larger than the membership of the History Congress, which undoubtedly makes a wider appeal. Nevertheless it must be observed that we all must make efforts to increase our membership. This is very necessary not only to stabilise our finances, but also to increase the number of field workers who would be collecting coins. The progress of numismatic studies depends to a great extent on the success of coin collectors.

It was in 1939 that we decided to have our own independent Journal In the beginning it was published once in the year but soon it became a six-monthly publication. There can be no doubt that the Society took a wise step in deciding to have its own independent Journal. It has given a greater impetus to research work in the field of Numismatics. The Numismatic Supplements that we published during the decade 1929 to 1938 covered 565 pages. We were having 55 pages a year on the average. The seven volumes of the Journal from 1939 to 1945 cover 1040 pages giving on the average 150 pages a year, in spite of the paper difficulty. During this period the Journal has brought to light about 20 new kings of ancient India, whose existence was not even dreampt of by the scholars working in the field. It is a matter of great satisfaction that the number of contributors who send scholarly papers is also on the increase. There was a time when the editors were required to find material for the greater part of the pages of the Journal ; now good papers are beginning to come from a large number of persons. It is however a matter of regret that scholars working in the field of Medieval and Modern history should be showing not suffcient interest in the numismatics of the period. We get very few papers bearing on Medieval coinages. Papers bearing on Ancient Indian numismatics published in the Journal are about four times more numerous than those published on Medieval Indian numismatics. Papers on South Indian Numismatics are also rarely received for publication. I would appeal to scholars in Medieval and South Indian history to take greater interest in this rather neglected branch of the subject. As soon as the present printing and press difficulties disappear, it should be our endeavour to issue the Journal as a quarterly publication. This step is necessary to ensure a speedier publication of the research material. Under the present arrangement many important papers remain unpublished for seven or eight months, which is very depressing and unfortunate.

The quarterly publication of the Journal containing numerous research papers is no doubt good in its own way, but we should not be content with this achievement. The time has come when the Society should plan and carry out a more ambitious and enduring scheme of Research Publications. We have no doubt a number of excellent catalogues of the coins in the different Museums, but they are going out of print and also becoming incomplete owing to fresh additions and discoveries. Besides they are not very convenient for study by students and research workers, who would be glad to be relieved of the necessity of consulting several catalogues and journals for the numismatic material of a single dynasty or period. It is therefore urgently necessary to publish corpus volumes on the coinages of all the dynasties and states of ancient and medieval India. A still more pressing necessity is to have Standard Works of Reference for the Ancient, and Medieval numismatics, the absence of which is very adversely affecting the popularisation of numismatic studies. If our Society undertakes and carries out the above schemes of publication, it will undoubtedly have monumental and enduring work to its credit and attain an eminent position as a Research Society, not only holding annual conferences, but also doing substantial and solid work. No other body in the country is in a position to do this work.

Side by side with this solid and scholarly work, we must also organise the publication of a number of small and popular manuals, preferably in different Indian languages, which should aim at spreading the knowledge of the broad outlines of the science of numismatics to the general public. It is from among its rank that we can recruit our future coin collectors and numismatic scholars.

Appeal to Governments for Help

You may well enquire whether it will be ever possible for the Society with its slender financial resources to undertake this ambitious and costly programme of publication. I personally see no insuperable difficulties in the matter. It is true that the time was not far distant when we found ourselves in the unenviable position of having to finance a publication bill amounting to about double the income of our regular membership. We however succeeded in tiding over the difficulty by securing small recurring grants from some of the Provincial Governments and Indian States like the Governments of Bombay, U. P., Punjab, Orissa and Hyderabad. There is no reason why we should not get greater and greater assistance from all governments if we produce more and more useful and substantial work.

Numismatics is an important branch of Archæology, but curiously enough it has been receiving a rather stepmotherly treatment both from the majority of Provincial Governments and the Central Government. Provincial Governments expect that the Society should give due publicity to the new additions to their museum collections in the pages of its Journal bearing all the heavy cost of photographing, block-making and printing. The Government of India do not seem to have yet realised that Numismatics is a part of Archæology. They are rightly taking all proper steps to publish old and historical inscriptions through two official Journals of their own, Epigraphia Indica and Epigraphia Indo-Moslemica. For this purpose they have maintained an effcient epigraphical department costing them about Rs. 36,000 in the salaries of editors and assistant editors and about an equal sum for the printing of the two Journals. While the Government of India thus spends more than Rs. 70,000 for publishing new epigraphic material, it is strange, nay almost unbelievable, that it should not have organised a similar Journal for publishing new numismatic material, so valuable for the recovery and reconstruction of history. I must however confess that our Society is to a great extent responsible for this relative neglect of the Government of India. It was of itself organising the proper publication of all new numismatic material first in its Numismatic Supplements and later in its Journal, leaving no scope for the Government to do any thing further in the matter. The programme, however, that I have outlined above is clearly beyond the slender means of the Society and can be carried out only with the help and co-operation of the Central, States, and Provincial Governments. I have no doubt that governments will respond favourably to our reasonable representations in this matter.

PUBLICATIONS IN THE YEAR

During the year 1946, the joint number for 1945 was brought out in July 1946. It covers 126 pages and contains 28 papers on different subjects. It is to be regretted that the June Number of 1946 is not yet out. We are however still living in abnormal times. All good presses are tremendously overworked and it is almost impossible to get printing done satisfactorily and in time. Paper difficulty is still acute. Had it not come in the way, we may have succeeded in bringing out the June Number by this time. I may however be permitted to observe that our Journal appears much more regularly and in a much less attenuated size than is the case with most of the learned Journals in India or abroad.

PROBLEM OF INDO-BACTRIAN COINS

Let me now turn to matters of academic and research importance. During the last two years problems connected with Indo-Bactrian coinage have been engaging my attention and I think I may profitably discuss them in this learned gathering. There is no doubt that the coins of this series are extensively forged because of the fancy prices they fetch from European and American purchasers. But it is equally true that genuine coins too are sometimes discovered and some of them are historically important. To make the matters more complicated, these genuine coins are often mixed up with forged pieces and this association naturally raises further suspicions about them. The task of the Chief Editor, when Indo-Bactrian coins are sent to him for publication, thus becomes very difficult. If he rejects genuine coins on the suspicion that they may be spurious, he becomes guilty of suppressing the publication of important historical material. If, on the other hand, he commits an error of judgment and publishes as genuine coins which are forged, he becomes guilty of misleading the research workers in a field of history, which is still shrowded in deep mystery.

I was faced with this dilemma two years ago when I eventually decided to publish some didrachms of Hermaios in Vol. VI of our Journal. One of these didrachms contained a monogram, till then known to be occurring on the coins only of Vonones, Spalahores and Spalagadames. If this didrachm of Hermaios was genuine, it clearly tended to show that part of the kingdom of Hermaios was annexed by Vonones soon after his death. He would be his successor and not Kadpheses I, as was apparently suggested by the so-called joint coinage. Now if this coin was genuine but had been refused publication on the suspicion of forgery, an important piece of historical evidence would have been suppressed. If on the other hand, it was a forgery and still published as genuine, scholars would have been misled. After carefully weighing all evidence, I felt, that the coin was genuine and I published it. Within a month of its publication, Major-General Sir Gordon Jolly of Simla and Dr. Unwala of Naosari wrote to me to say that they had in their coin cabinets didrachms of Hermaios with precisely the same Indo-Scythian monogram. It became clear that the didrachm published was not a solitary specimen fabricated by a historian anxious to disprove the contemporaneity of Hermaios and Kadphises, but that there were many other coins of the same class not noticed before. The refusal to publish this coin on the ground of its uniqueness tending to suggest forgery would have been a mistake.

During the last two years a large number of Indo-Greek coins were submitted to me for examination and publication and I decided to study the whole problem very carefully. I ransacked old Journals giving the views of General Cunningham, who was undoubtedly the greatest coin collector. I spent about a week in Taxila and Lahore comparing carefully the coins that were rejected as forgeries with those that were accepted as genuine in the Museums at these places. I came to the conclusion that while an unskilful forgery from a mould or a die could be easily detected, there will always be a fair number of cases where opinions will differ according to personal judgment. For instance, the Punjab Museum tetradrachm of Eucratides No. 66, appeared to me as suspicious, because the features of the king are quite unlike those appearing on his genuine coins. The hemidrachms of Apollodotus showed such a striking variety of features that it appeared difficult for me to hold that they were all genuine. But such an authority as Whitehead has classed them all as genuine. Probably he held that the dominions of Apollodotus were extensive and that the crude hemidrachms were issued from out of the way mints, which were not manned by skilful mint-masters.

It is fairly easy to detect forgeries from moulds. The cast coins have usually a kind of dull and frosty appearance; they hardly show small reliefs of the original. There is an excess of sharpness at the edge and if the letters on the original are crowded, they are often linked up in the forged piece. Sometimes there are minute holes on the surface or obtrusions due to air bubbles.

In the case of forgeries from dies, Cunningham has admitted that it would be impossible to detect a forgery from a genuine coin, if the die-cutter is very skilful. Usually however such is not the case. He sometimes forgets to copy small details like the upright stroke of a monogram, sometimes he leaves out the first or the last letter of the legend, even when there is space for them; sometimes his workmanship does not come up to the original standard. The edges are usually not worn out and sometimes they show unusual and sharp cuts. If however these mistakes are avoided, it will be difficult to detect a forgery. The only certain proof of the genuineness of Indo-Greek coins would be their discovery in archæological excavations in the appropriate strata.

I think that it is in the interest of history that we should proceed to publish new Indo-Greek coins after as careful a scrutiny as possible. Recently two lots of these coins came to me for examination. One of it contained 24 coins, of which 17 were spurious and 7 genuine in my opinion. I sent this lot to the Late Rao Bahadur Dikshit, and asked him to make an independent examination. He concurred with my findings except in one case. One coin rejected by me as spurious was thought by him to be genuine. The late Rao Bahadur wrote to me to say how an absolute agreement was difficult and how he and Sir Gordon Jolly used to spend hours in trying to arrive at an agreement about the genuineness or otherwise of suspicious Indo-Greek coins. The other lot of Indo-Greek coins contained 13 pieces, some of which were very rare. All these coins except one appeared to me to be genuine for various reasons that are explained in the relevant paper that is being published in the *Journal* Vol. VIII pp. 51-59.[1] I have come to the conclusion that we should follow a more helpful policy in connection with the Indo-Greek coins by accepting them for publication ; their facsimiles will enable them to be studied by the numismatists here and abroad, and they also will be in a position to express their opinion in the subsequent numbers of the *Journal*.

NEW DISCOVERIES :

A NEW VARIETY OF PUNCH-MARKED COINS

Let me now turn to the new discoveries of the year. A new type of punch-marked coins has recently come to light. Where these coins were found is not known, but they were offered to me for sale by a coin dealer from Lucknow. I have got here the photographs of five of them which were purchased for the Hindu University, and members will see from them that these coins are larger and thinner than the so-called Kośala variety of the Punch-Marked coins published by the late Babu Durga Prasad. These coins have no symbols on the reverse. The symbols on the obverse are usually five. Among them the Six-armed Symbol, the Branch and the Sun are the usual ones, but in addition they show the Arrow strung to the Bow, and another peculiar symbol consisting of a Knob with dots all round. Both these symbols are new to the punch-marked series and the present coins undoubtedly constitute a new variety. I hope to publish a paper upon these coins in the *Journal* in due course

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[1] This number of the *Journal* has since been published.

HERMAIOS—KADPHISES COINS

Let me now make a few observations about the so-called joint coinage of Hermaios and Kadphises I. During my visit to Taxila in the Christmas of 1945, Mr. A. Ghosh, Superintendent of Archæology, showed me a number of coins picked up at that place in the fields after the rains. Among them there were five of the well-known Hermaios-Kodphises type, but showing unmistakably how the type was being mechanically copied by barbarous rulers after the death of Hermaios. The photographs of the coins will show that in the majority of cases the features bear no resemblance whatsoever to those of Hermaios. This group of five coins, whose photographs are here with me today, illustrates much more clearly than the coins so far published in the different catalogue and show, that it would be wrong to suppose that Hermaios and Kadphises I were contemporaries. We have to assume that the Hermaios type continued to be mechanically copied in a progressively degraded form by a number of rulers after the disappearance of Hermaios and that Kadphises I was probably the last of them. We have to give up the view that those two rulers were contemporaries because of the-so-called joint coinage. These coins will be published and illustrated in a paper in this *Journal* in due course.

THE KASARWAD HOARD

The discovery of a lot of 130 Ujjain coins at one place during the excavations at Kasarwad in Malwa throws important light on the coinage of the province during the early centuries of the Christian era. Its importance has been discussed by me and Mr. Diskalkar in our paper published later in this number at pp. 99-106.

COINS OF THE SEBAKA DYNASTY

Mr. H. Kaus of Hyderabad (Deccan) has made a very valuable coin collection of Deccan coins and Principal Mirashi has already shown with its help how we have now definite evidence of the actual existence of a king named Sātavāhana, after whom the dynasty was named. The same coin collection has recently enabled Prin. Mirashi to throw important light on the mystery of the Āndhra-Bhṛitya dynasty. Elsewhere in this number is a paper from the valuable pen of Prin. Mirashi on the coins of king Prakāśa-Śiva Sebaka and some other members of his dynasty, showing that there actually did flourish a Sebaka or Bhṛitya dynasty after the downfall of the Āndhras; it appears to have been described as Āndhra-Bhṛityas by the Purāṇas, probably because it was originally a feudatory of the Āndhras. This discovery of Prin. Mirashi is a very improtant one.

A NEW SĀTAVĀHANA COIN

The Tarhala hoard of the Sātavāhana coins had enabled Prin. Mirashi to bring many new Sātavāhana kings to light, not mentioned in the long list of the Purāṇas. Mr. Kaus' collection has now enabled him to discover one more Sātavāhana king Kauśikī-putra Sātakarṇi so far altogether unknown to us. His paper on his coin appears elsewhere in this number.

INSCRIBED GADHIA COINS

Mr. Roshanlal Samar, an advocate of Udaipur, recently sent me some interesting coins for examination. Apart from some new varieties of the well-known coinage of the Śibi Janapada, they have some coins of the Indo-Sassanian type, which have short cryptic legends in front of the face of the king. A preliminary inspection has shown to me that some of these legends are Śrīhaka or Śrīhara Śrīvara, Śrīga and Kugovaśri. Indo-Sassanian coins with legends are rare and so the importance of the discovery of these coins cannot be minimised. When they are carefully studied, they will enable us to throw considerable light on the history of southern Rajputana during the 7th and 8th centuries.

A HOARD OF YĀDAVA COINS

A small but interesting hoard of five gold coins was discovered in a field in the village Parsadih in the Raigarh state in Central Provinces. Mr. J. Mahant, Bar-at-law, was good enough to send these coins to me for examination and publication. On examining the five coins, I found that one of them was a Mohur of Nasiru-d-din Muhmud I, *de jure* emperor of Delhi during 1246-1266, and four were the *Padmaṭaṅkas* of the Yādava dynasty. Out of four, three were the issues of the famous and powerful Yādava king Siṅghaṇa (1210 to 1247 A. D.), and the name of the issuer of the fourth is not preserved well enough for decipherment. The historical importance of this discovery is being discussed by me in a paper published later in this number.

MOGHAL COINS FROM KOLHAPUR.

During his recent travels in south India Dr. Pannalal had an occasion to visit Kolhapur and examine Moghul coins recently discovered in the excavations at Brahmapuri near the city. He reports the discovery of a hither-to-unknown mint named Tārāmatī, from which Muhmad Shah (1719-1748) had issued some coins. His paper on this interesting topic appears elsewhere in this number.

ZODIAC SILVER EIGHT ANNA PIECE.

Mr. Gyani, our Secretary, has made a very interesting discovery of a silver eight anna piece of Jahangir's Zodiac. It bears the sign gemini and is dated 1027 A.H. No silver eight anna piece of this type was so far known.

DRAVYAPARĪKSHĀ A NEW WORK ON NUMISMATICS.

Works on Numismatics either in Sanskrit or Prakrit are so far unknown and so the discovery of a Prakrit work on the subject by Feru is undoubtedly an important event; I am indebted to Mr. R.G. Gyani for drawing my attention to it. Feru was a Jain of Śrīmāla family, who had risen to high office under Allauddin Khalji. He appears to have been in charge of his mint. From a note on the work written by Muni Kantisagar, it appears that the work was composed in 1329 A.D. and that it takes a survey of the coins then current or known. The weight, values, names and metallic contents of the coins known as Devagiri, Khurasani, Vikramārka, Ajayapuri, Bhīmapuri, Mālavi, Jālandhari, Chandarikā and Nalapuri. The coins of Kanhapur, Sodhalapur, Bhimapura and Visalapura are also described. The work naturally devotes considerable space to the description of the coins of Allauddin and Kutubuddin, the former of whom is described by the other as *Kalikālachakravarti*. *Dravyaparīkshā* is undoubtedly a work of great numismatic importance, and when properly edited and published, will throw considerable light on late Hindu and early Muslim coinage.

A NEW HOARD OF GUPTA GOLD COINS

The most sensational discovery of the year is however that of a large hoard of gold Gupta coins made in the state of Bharatpur quite recently. The exact number of the coins in this hoard is not yet definitely known, but I understand on good authority that it is in the vicinity of two thousand. If so, this would be the largest single hoard of Gupta coins to be so far discovered and recovered in the country. Prof. Sharma of Bharatpur was good enough to show me 24 coins of this hoard. These contained some of the well known types of Chandragupta I, Kāchagupta, Samudragupta, Chandragupta II, and Kumārgupta I. Whether the collection that is brought to Patna by Prof. Sharma is a representative one, I do not know; but there is no doubt that if this huge hoard is carefully and scientifically studied, it will throw important light on many of the obscure points of the Gupta history. Even in the 24 coins brought here, there is one type probably of Kumāragupta I, hitherto unknown to us. On the obverse of this coin, we have the Chhatra type, but on the reverse the king as horseman is shown as hunting a rhinoceros, standing just in front of his horse. Lion-slayer and Tiger-slayer types of the Gupta emperors were known so far, but the Rhinoceros-slayer type is absolutely unique. In the coins examined by me there was one of the so-called Pratāpa type of Kumāragupta I. So far only one coin of this type was known to exist and that is in the British Museum. Its legend on the obverse is very indistinct and illegible. The coin seen by me shows clearer traces of the legend, and what is more gratifying, I understand that there are 12 coins of this type in this hoard. I feel sanguine that we shall be now in a position to understand the mystery of the other side of this type, where we find two young and assertive ladies arguing before a figure which looks like that of the Buddha.

H. H. Maharja of Bharatpur and his state are to be congratulated on the discovery of this important hoard, which seems to have put them in the proud possession of the largest hoard of Gupta coins ever discovered in the country. I would request the Maharaja to get the hoard carefully examined and classified by a competent authority, so that it may be properly and fully utilised for the reconstruction of our past history. No coins of the hoard should be distributed or disposed of before this is done. I also trust that Bharatpur government will see to it that no rare and unique coins of the hoard leave the shores of our country. India has already suffered heavily by most of its rare coins being exported out of the country during the last and this century. I trust that the different governments and museums will seize this opportunity to make their own collections full and representative, when later on the Bharatpur government may decide to dispose of the duplicate types.

This survey of the new numismatic discoveries made during the course of the year will thus show that there is still ample scope for research in the field of numismatics both for the field worker and the researcher. There are still many gaps in our knowledge of the history of our motherland which can be filled only by numismatic discoveries and researches. It is very necessary that the numismatics should become a popular hobby, at least among the village teachers, *mukhias* and accountants. I shudder to think of the large number of coins that go to the melting pot every year after the rainy season owing to the sheer ignorance of our village folk. It is high time that the various governments should realise that they are as much responsible for the prevention of the melting of coins as for the prevention of dacoities and murders. They ought to send circulars to all their village officers to despach to the collector all old coins that may peep out of mounds and fields after the rainy season, specially in the vicinity of sites known to be ancient. The Collectors ought to send these coins to the coin committees of different provinces; which should consist of real workers in numismatics and not merely of big officers. When these coins are studied year after year, we shall continue to make important discoveries. It is very urgent that the number of workers in medieval and south Indian coinage should increase considerably; their dearth is undoubtedly affecting the progress of numismatic studies in these spheres. It is essential that the finances of our society should become sounder and stronger, so that it may be enabled to issue its *Journal* as a quarterly and undertake the publication of Standard Works of Reference on numismatics and Corpus Volumes on the coins of different dynasties, the absence of which is seriously affecting the progress of numismatic studies and researches.

KASARWAD HOARD OF 'UJJAIN' COINS

By Dr. A. S. Altekar, Benares

AND

Mr. D. B. Diskalkar, M. A., Curator, Indore Museum.

Indore.

'Ujjain' coins have been known to numismatists for nearly a century, but their precise find spots have not been properly noted. Hoards of these coins have hardly ever been recorded and analysed. The discovery of a lot of 130 copper coins, which were picked at one place at Kasarwad during the excavations of 1939-40, is therefore an interesting event. Kasarwad is a village situated in the Nemar district of Indore State, about 70 miles almost due south of Ujjayinī. It is six miles south of Maheshwar, ancient Māhashmatī, the capital of southern Avanti. Antiquities discovered at Kasarwad, like the relics of Stupa, show that it was a Buddhist site in the first century B.C. A piece of pottery was found inscribed with the legend *nigata vihāra = nirgantha vihāra* (?)[1] The coins found in the excavation were later sent to Indore Museum. They were cleansed and assorted there and are now being published in this *Journal*.

Out of 130 coins, 64 are too much blurred to be deciphered and described. They however seem to have belonged to most of the types that can be distinguished clearly on the remaining coins.

Kasarwad is about 70 miles almost due south of Ujjayinī, and it is therefore no wonder that the hoard should have predominently consisted of the so-called 'Ujjain' types. It is however natural that it should contain a few coins which appear to have been imported in the locality from outside. The most notable coin belonging to this category is a Magha coin (**Pl. VI, 18**), which must have travelled to Kasarwad, probably along with a pilgrim coming from Kauśāmbī to Ujjayinī. Unfortunately the coin is too blurred to permit the identification of the issuer, but the last letter *ma*, which formed part of the ending epithet *magha* is quite distinct. The first letter looks like a blurred *va* and it is quite possible that the issuer may have been Vijayamagha, whose coins have been published by one of us, *ante*, Vol. IV, p. 11, Pl. I, Nos.

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[1] No. 4955 of the Indore Museum Register.

12-13. Even if the personal name of the issuer may be in doubt, there can be no doubt that he belonged to the so-called Magha dynasty of Kauśāmbī, which ruled from *c.* 120 to 300 A. D.[1] For the type of the present coin is the same as that of the Magha coins; we have the bull on the reverse, and on the obverse there are rather indistinct traces of the ladder-like object below, above which we have the legend in a straight line, over which there is the well-known Tree within railing.

The discovery of this coin in the present hoard shows that Ujjayinī continued to have its old uninscribed coinage for several centuries. It no doubt started in the Mauryan period, if not earlier, and went on being issued in the different parts of the kingdom of Ujjayinī down at least to *c.* 250 A. D., which seems to be the probable date of Vijayamagha.[2] It is clear that the mint-masters of Ujjayinī were not much influenced by the foreign currency of the Indo-Greeks, Indo-Parthians, or the Indo-Scythians. The Sātavāhanas of the Deccan introduced inscribed currency in *c.* 200 B. C. Ujjayinī however continued its old tradition down to the 3rd century A. D., if not to a later date.

At the time when this hoard was buried, there is no doubt that Ujjayinī was under the rule of the Western Kshatrapas. The copper currency of the latter is known, but it is much less extensive than their silver currency and comes almost to a stop after *c.* 240 A. D. The Kasarwad hoard now enables us to understand this mystery of the relative paucity of the coinage of the Western Kshatrapas. It appears that these rulers did not long continue their experiment in copper currency, because in Malwa the old uninscribed copper types were extremely popular. Probably they did not think it worthwhile to take the trouble of issuing copper currency in small denominations. They seem to have authorised cities, corporations, shroffs or local authorities to continue the old and time-hallowed types.

Most of the coins in the Kasarwad hoard are square or rectangular in shape; very few of the indigenous coins are round. As will be presently shown, they belong to the Ujjayinī class rather than the Eran one. This circumstance will therefore show that the theory that the coins of Ujjayinī were round in shape as contrasted with those of Eran, which were rectangular or square, is not supported by the present hoard, whose provenance is definitely known. As Kasarwad is only about 70 miles south of Ujjayinī, and 200 miles south-west of Eran, we naturally expect the coins to belong to the Ujjayinī types.

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[1] Majumdar and Altekar: *A new History of Indian People* Vol. VI, pp. 41-46.

[2] *Ibid*: p. 46.

The hoard contains about 20 coins of a large size with several symbols on the obverse and usually the 'Ujjain' symbol on the reverse. They can be well compared with the known types from Eran and Ujjayinī. Like the uninscribed coins from Eran (Allan, *Catalogue*, XVIII, 11-23) these coins have on the obverse, a Horse, 'Ujjain' symbol and Tree within railing. But the triangle-headed banner, the elephant, the six-armed symbol, and a symbol closely resembling the sun are absent. The vast majority of the Eran coins published in *B.M C.* are plain on the reverse; most of the coins of this hoard have the 'Ujjain' symbol there. On the majority of the Eran coins, the symbols have been punched successively and so overlap one another very often. Overlapping of symbols is however rare on the coins of the present hoard. On some of them all the symbols appear in deep incuse and seem to have been arranged on a die **(Pl. VI. 4-6)**, which was impressed on the flan when the metal was in a semi-molten condition.

The larger rectangular coins which we are discussing here have more points of contact and similarity to the Ujjayinī coins of the same class. Many of the symbols of the present type are to be seen on Class I, variety a, of the Ujjayinī coins of the *B.M.C.* Tree within railing, 'Ujjain' symbol, River with fish, Spoked wheel with eight umbrellas around, and Line of Taurine and *Svastikas* are common with the coins of this hoard and Class I, Var. a, referred to above. But these coins do not have Tank with fish and Cross with two additional lines to right which occur on the *B.M.C.* coins. Unlike the *B. M. C.* coins, which are round, these coins are rectangular in shape. On the other hand the Horse in the centre, which is the most characteristic feature of the present class, is absent on the Ujjayinī coins of the above class. They in fact supply quite a new class of Ujjayinī coins. We now proceed to describe them.

CLASS I, VAR. A

Metal, copper; size, rectangular, ·6″ × ·5″; weight, 108 grains.

Obverse; in the centre, (1) Horse walking to right; in front (2) Spoked wheel with eight umbrellas around; above (3) the 'Ujjain' symbol; beyond it traces of (4) the line of *Svastikas* and taurines; behind the horse, (5) Tree in railing, under it (6) River with fishes.

Reverse; 'Ujjain' Symbol. **Pl. VI. 1**

CLASS I, VAR. B

Metal, copper; size, roughly rectangular, ·5″ × ·65″; weight, 65 grains.

Obverse; Symbols Nos. 1, 2, 5,, 6, above; Double circle with a handle, an incomplete symbol, Flag and Triskelis.

Reverse; 'Ujjain' symbol with one of its knobs replaced by the spoked wheel with eight umbrellas around; River with fishes below. Horse, Wheel and Sun are thus to be seen both on the obv. and rev. of this coin. **Pl. VI 2.**

CLASS I, VAR. C.

Metal, copper; size, roughly rectangular, ·7″ × ·6 ;″ weight, 85 grains.

Obverse; in the centre, Lion walking to right; all other symbols are the same as those on Class I, var. a, except that the spoked wheel, No. 2 above, is absent. The line of two taurines and one *Svastika* is very clear.

Reverse; 'Ujjain' symbol with *Svastikas* and taurines in the intervals between the knobs. **Pl. VI, 3.**

Var. D.

Metal: copper; size, roughly rectangular, ·75″ × ·6″; weight, 120 grains.

Same as above, but the symbols are all in deep incuse, impressed by one die.

Pl. VI. 4

CLASS I, VAR. E.

Metal, copper; size, roughly sqaure, ·7″; weight, 112 grains.

Obverse; Bull (?) walking right to the centre; other symbols as in var. d, but indistinct. They are all in a deep incuse. **Pl. VI. 5**

Metal, copper, size rectangular, ·5″ × ·8″; weight, 112 grains.

Same as above

Pl. VI, 6

CLASS I, VAR. F.

Metal, copper; size roughly rectangular, ·9″ × ·75″; weight, 132 grains.

Obverse; in the centre, Bull walking to right, above Kārtikeya standing, with *śakti* in his hand; to his left, Tank with fish; behind the bull, Tree within railing; in its front traces of Spoked wheel surrounded by eight umbrellas. **Pl. VI. 7**

Reverse; 'Ujjain' symbol, with double circles.

The symbols on this coin have been much blurred.

CLASS I VAR. G.

Metal, copper ; size, roughly rectangular, ·7″ ·65″; weight, 112 grains.

This coin is damaged and all its symbols cannot be made out.

Tree within railing is rather small; 'Ujjain' symbol is clear, but other symbols are damaged. **Pl. VI. 8**

Reverse : As in **Pl. VI, 3.**

The hoard contains three coins of *B. M. C.* Class I, var. i, (P. XXXVI, 10) having on the obverse Standing deity, Tree within railing, a symbol consisting of two Mauryan *yas*, one above the other. **(Pl. VI, 10)** Its weight is 46·3 grains. One of these coins has on the reverse Bull in addition to the 'Ujjain' symbol, which is rather rare **(Pl. VI, 11)** Its weight is 31 grains.

It contains only one round coin, exactly corresponding to *B. M. C.*, Class I, var. a. (Pl. XXXVI, 20). It has on the obverse Tree within railing, Taurine and *Svastika*, 'Ujjain' symbol, Tank with fish, Spoked wheel with eight umbrellas around, and a Mauryan *ka* with two additional horizontal lines on the right.

In the case of one coin there is only Branch of a tree and some other obscure symbol on the obverse **(Pl. VI, 9.)** and 'Ujjain' symbol on reverse. It weighs 70 grains.

The hoard contains two coins of the Class I, which appear to be cast from moulds. They are however too worn to be reproduced on the plate.

CLASS 2 : RECTANGULAR BUT SMALLER SIZE.

The coins of this class bear a general resemblance to *B. M. C.*, Class I, varied. Both are rectangular in size and have an animal on the obverse. The *B. M. C.* XXXVII, 17 has Sun above the Horse and Tree within railing on the left ; our coins however show some variations.

In one case there is the Spoked wheel with eight umbrellas above the horse to left and in its front there is the 'Ujjain' symbol **(Pl. VI. 12)**. Its weight is 24 grains. In another case the Horse is to right and there seems to be a human figure in its front and the Mauryan *yya* symbol above it ; **(Pl. VI. 13)**. Its weight is 30 grains. In the third case there seems to be Bull to left with no other symbols. **(Pl. VI. 14)**. Its weight is 17 grains only. I am unable to make the animal on the fourth coin of this class **(Pl. VI. 15)**. Its weight is 19 grains only. On the reverse of all these coins, there is the 'Ujjain' symbol of the simplest variety.

CLASS III: CAST COINS.

All the Ujjayinī and Eran coins so far published are die-struck. The present hoard contains 16 coins which are cast from moulds. Unfortunately most of them are too much worn out for their symbols to be identified. But most of them have the 'Ujjain' symbol on the reverse. The largest of them (**Pl. VI, 16**) weighs 53 grains. It seems to have had an animal in the centre as on **Pl. VI, 1-2.** On a coin of intermediate weight standard, weighing 31 grains, the 'Ujjain' symbol can be seen clearly on the obverse. On a third piece, which is only 8 grains in weight, we have a trident and possibly a human figure (**Pl, VI, 17**); they may be referring to the diety Mahākāla of Ujjayinī and his *āyudha* trident. One more coin of this type was found later at Kasarwad.

CLASS IV: SMALL DENOMINATIONS COINS.

The metrology of anceint Indian copper coinage has not yet been properly studied. Most of the catalogues generally publish coins of larger denominations only. It is only in the case of the Mālava coinage that we have coins of small denominations fully described to us.

The Yaudheya or Kushāna copper coins, weighing about 180 or 200 grains in weight, corresponded to the old heavy two pice coin. The purchasing power of each piece was equal to that of the four anna piece in 1930 and that of one rupee in 1947.

How then did the people carry on their daily transactions which required smaller currency corresponding to two anna, anna or pice pieces or lesser denominations? One answer to this question is supplied by the Chinese pilgrim Fa Hien, who describes how cowries were in extensive use in the bazars of the Gupta cities.

The present hoard however shows that in many localities the government, the cities or the corporations also issued copper currency of various denominations, including some of the smallest ones. If we analyse the weights of coins so far referred to in this paper, it will be seen that they belonged to various denominations. Thus No. 6 is 132 grains in weight, No. 4 120 grains, Nos. 5 and 7 112 grains, and No. 1, 108 grains. The weight of No. 3 is 85 grains and that of No. 9 is 70; No. 2 weighs 65 grains. The weights of Nos. 16, 18, 19, 20 and 21 vary from 50 to 55 grains. No. 15 weighs 15 grains, No. 13, 30 grains and No. 10, 46 grains. What weight system was followed is difficult to judge from this datum; many of the coins are very much worn and their original weights cannot be conjectured with certainty.

The hoard however is interesting as it contains some coins of very small weights. They are illustrated on **Pl. VI, 22-30.**

Their weights are as under :—
No. 22 weighs 10·5 grains.
No. 23 weighs 9·6 grains.
No. 24 weighs 7·7 grains.
No. 25 weighs 7·6 grains.
No. 26 weighs 6·5 grains.
No. 27 weighs 4·6 grains.
No. 28 weighs 4 grains.
No. 29 weighs 3 grains.
No. 30 weighs 3 grains.

Coins of such small denominations are known only in connection with a very few places in ancient India. They were issued by the Mālava republic at about the beginning of the Christian era, when its jurisdiction does not seem to have extended beyond the Udaipur state and Ajmer. The state of Avanti followed the same tradition and issued coins of small denomonations. Some of the coins of the Mālava republic are however even lighter than Nos. 29 and 30 which weigh only 3 grains. For some Mālava coins weigh as light as 2·6 and 1·7 grains only.[1]

The process of manufacturing copper coins of such light denominations must have been an exacting one; it must have hardly paid the labour involved in the manufacture. Where therefore cowries were available, the state does not appear to have undertaken the trouble of manufacturing such small pieces.

The coins **Pl. VI, 22-30** however show that the state or the corporation concerned was not content merely by issuing small uninscribed or unstamped copper pieces in the case of the coins of these very small denominations. We find them stamped with the usual symbols comparatively reduced in size. In some cases the symbols are blurred owing to wear and tear, but in most cases they can be recognised. 'Ujjaiṇ' symbol can be recognised on the reverse of most of these pieces. On the obverse of **Pl. VI, 22, 24** we can see the Horse, which had figured on many of the larger coins of this hoard; see **Pl. I, 2. Pl. VI, 23,** has a Dotted circle, **Pl. VI, 25** the Six-armed symbol, **Pl. VI, 26** part of a Branch, **Pl. VI, 28** the Solar orb, and **Pl. VI, 30** the Crescented hill.

The hoard, though of copper coins, contains some which were imports into the locality. One such coin, which hailed from Kauśāmbī, and belonged to the Magha series, has been already described **(Pl. VI, 18)**. It weighs 55 grains. Among others worthy of note are five cast copper pieces, having

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[1] *I. M. C.*, I, p. 163.

Hollow cross, Tree within railing, Taurine and the Crescented hill on one side and Elephant before a triangle-headed banner above a ladder-like object on the other. They exactly correspond to the var. j of the uninscribed cast coins described in the *B. M. C.*, Pl. XI, 8. Nothing definite is known about the findspots of these coins. Mr. Allan therefore tentatively suggests that they were probably current in the United Provinces and Central India. As there are five coins of this type, but lighter in weight, in the present hoard, it is difficult to state whether they were issued locally or were imported from outside. If they were local, the present hoard will support Mr. Allan's view that they were probably current in Central India. If they were imported, we may well imagine that they came to Kasarwad with a pilgrim from Benares going to Ujjayinī on a pilgrimage ; for Cunningham ascribes the present type to Benares[1].

The hoard contained 10 punch-marked copper coins, one round and the rest rectangular. The round coin, which is ·5″ in diameter and 55 grains in weight, is a well preserved piece and has on the obverse, the Sun, the Branch, the Six-armed symbol, and a Bird, possibly a peacock perched upon a stick. On the reverse there are the Caduceus and the 'Ujjain' symbol (**Pl VI, 19**). This seems to be an unpublished type. Most of the rectangular punch-marked coins have not been well preserved ; but they seem to have had the Sun, the Six-armed symbol, the Branch and some other indistinct symbols. In one case the Six-armed symbol is both on the obverse and the reverse, which is rather rare (**Pl. VI, 20**) ; the weight of this coins is 50 grains. The narrower punch-marked coins which weigh 53 grains and are ·5″ × ·25″ in size, have only two symbols, the Sun and the Six-armed symbol (See **Pl. VI, 21**); they could not accommodate more. The coins illustrated in the plate are about ·2″ in thickness.

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[1] *C. A. I.*, p. 60.

A COIN OF PRAKĀŚAŚIVA SEBAKA

By Principal V. V. Mirashi, Amaraoti.

The coin published here for the first time (**Pl. VII, 1**) is from the cabinet of Mr. Hurmuz Kaus of Hyderabad (Deccan). In June last Mr. Kaus very kindly sent me excellent ink estampages of both the sides of this unique coin and supplied me information about its metal and weight. As desired by him, I publish the coin in this Journal. Mr. Kaus deserves the grateful thanks of all students of ancient Indian history for his readiness to publish such unique coins in his rich collection.

The provenance of the coin has not been recorded, but it seems to have been found somewhere in the Hyderabad State. The coin is of lead, round in shape, with a diameter of ·9″. It weighs 110 grains. It has on the obverse the figure of a horse facing left with the symbol[1] resembling Brāhmī *yya* above his back and a wheel in front of him. The existing legend which is plainly incomplete commences at vi and runs round the edge of the coin up to xii. The reverse shows, inside a double-border[2], a large arch probably representing a Stūpa, with a wavy line symbolising a river below. **Pl. VII, 1.**

The existing legend reads *kasasiva-Sebakasa.* It is clearly incomplete. I inquired of Mr. Kaus whether he had any other coins of this type and he sent me an impression of another (**Pl. VII, 2**), but it was without any legend. I therefore conjecturally restore the legend as *Pakasasiva-Sebakasa* for *Pakāsasiva-Sebakasa* (Sanskrit, *Prakāśaśiva-Sebakasya*[3]). This legend must have been preceded by the usual *raṁño*, but the letters have not come out on the present coin.

The characters are of about the middle of the third century A. D. Worthy of note are the forms of *k* with the lower end of the vertical turned to the left, *v* with a flat base and *s* with the right prong of its fork raised as high as the left. These characters, especially *k*, show that the coin belongs to the same age as those of Karṇa Sātakarṇi[4], a successor of Yajña Sātakarṇi.

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[1] This symbol appears on the coins of Taxila, Mathura and Ujjain. See Allan, *Coins of Ancient India* (*B.M.C.*), pp. 169, 229-30, and 244. The lower part of the symbol has not come out well in the estampage; but what has come out of it leaves no doubt as to what it originally was.

[2] The border is clearly visible on two sides, at the bottom and on the right side.

[3] The first *akshara* of the name is conjecturally supplied; its correctness will have to be tested by future discoveries.

[4] See Plate VIII, No. 27 illustrating my article on the Sātavāhana coins from Tarhālā. (*Ante.*, Vol. II, pp. 83 ff.)

If the legend restored above is correct, it would mean that 'the coin is of Prakāśaśiva-Sebaka'. The addition of *śiva* to the personal name of the king is noteworthy. In later times this became a distinctive sign of the name of the Śaiva ascetics, especially of the Mattamayūra sect. Prakāśaśiva-Sebaka was, as his name indicates, probably a descendant of the king Sebaka, whose coin I have recently published in this Journal[1]. The present coin shows that Sebaka, like Sātavāhana, was the progenitor of a royal family known after him. The rulers of this family used his name as a dynastic appellation. The coins of Sebaka and Prakāśaśiva differ from each other in shape, fabric and type. The coin of Sebaka published in this journal is nearly square, though rather irregular in shape; the execution of letters and symbols, though bold, is not very neat and the figure of the bull facing right is not well drawn. Prakāśaśiva's coin is far superior to it in all these respects. It is perfectly round in shape; the letters and symbols are beautifully formed and the horse facing left is drawn with vigour. I have placed Sebaka in the latter half of the third century B. C. on the ground of palæography and fabric of his coin. Prakāśaśiva, the fabric and characters of whose coin resemble those of the monetory issues of later Sātavāhanas, could not have flourished earlier than about the middle of the third century A. D.

Horse-type coins are known to have been issued by Yajña Sātakarṇi. On some of these the animal faces right and the symbol over its back is the crescent moon[2]. On some other coins of this king the horse faces left as here, but these coins show no symbol either over the back or in front of the animal[3]. Neither of these types is therefore exactly similar to that of the present coin. All these coins have the Ujjain symbol on their reverse. Some other coins listed by Rapson (e. g., Pl. V, G. P. 4 and No. 112) have, no doubt, the same device and symbols on their obverse as the present coin, but their legends are illegible. Again, the Ujjain symbol on the reverse of one of these shows that it was issued by a king of the Sātavāhana, and not of the Sebaka, dynasty. These coins are said to have been found in the Kṛishṇā and Godāvarī districts. Another coin with the obverse type exactly resembling that of the present coin was discovered at Koṇḍāpur and has been published by Mr. G. Yazdani in the plate illustrating his article on 'Excavations at Kondapur[4].' As the plate was not quite clear, I requested

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[1] *Ante*, Vol. VII, pp. 94 ff.

[2] Rapson, *Coins of the Andhras* etc. (B. M. C.), Pl. VI, No. 148 and G. P. 6.

[3] *Ibid.*, Pl. VII, No. 155, G. P. 1.

[4] *A. B. O. R. I.*, Vol. XXII, Pl. XV, No. 15.

Mr. K. M. Ahmad, Director of Archæology, Hyderabad State, to supply me with a fresh photograph of that and any other horse-type coins he may have discovered ; and he very kindly sent me excellent photographs of three coins, one found at Koṇḍāpur and two at Panigiri.[1] The Koṇḍāpur coin **(Pl. VII, 3)**, it will be noticed, resembles our coin very closely, though unlike the latter, it is almost square in shape. Its reverse does not show any symbol, but curious as it might appear, it shows faint traces of two letters *ṇasa*, which may have formed part of a name like *sātakaṇasa*. There are traces of letters on the obverse also, below the feet of the horse which read *Sātakaṇi* [*sa*]. As the complete legend has not been preserved and as several members of the Sātavāhana dynasty had their names ending in *sātakarṇi*, it is difficult to identify this king with certainty, but he was probably one of the immediate successors of Yajña Sātakarṇi; for the latter is known to have issued horse-type coins similar to, though not exactly of the variety of, this coin. If this conjecture is correct, Prakāśaśiva who imitated this type may have flourished some time after Yajña Sātakarṇi. The characters of his coin also show that he must be referred to a slightly later age.

One of the coins found at Panigiri, which is produced here **(Pl. VII., 4)**, probably belonged to the same dynasty. It is square in shape and has on the obverse the figure of a horse facing left, with the same symbol over his back as on the present coin. The wheel in front of the animal has apparently been cut out. The reverse of this coin shows a similar semi-circular arch with this difference, viz., that it has some dots inside, probably representing the stones and bricks inside the Stūpa. There is a border of double line on the left and an indistinct taurine symbol to the right of the Stūpa. The obverse has remnants of a legend along the upper and right edge, but the *aksharas* are not completely legible. The last three of them appear clearly to be *-vakasa*. The *akshara* before *va*, which is not quite clear, may have been *se*. This coin seems therefore to have been minted by a king of the Sevaka dynasty which is plainly identical with the Sebaka dynasty mentioned above.

As stated before, the Sebakas imitated the monetory issues of the so-called Āndhra or Sātavāhana kings. As the dynasty was founded as early as the second half of the third century B.C., several of its members must have been contemporaneous with, and therefore feudatories of, the Sātavāhanas ; for their principality, which must have been situated somewhere in Central Deccan, must have been included in the Sātavāhana Empire.

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[1] I am indebted to Mr. K. M. Ahmad for permission to publish these coins.

They probably declared their independence during the decline of the Sātavāhana power, in token of which they issued their own coinage. In course of time the dynasty came to be known as *Sevaka*, *v* and *b* being interchangeable. As these Sevakas were previously feudatories of the Sātavāhanas or Āndhras, they are mentioned in the Purāṇas as Āndhra-bhṛityas or 'Servants of the Āndhras.[1] The Purāṇas state that after the empire of the Andhras or Sātavāhanas comes to an end, their servants who are further specified as Āndhras, Śrī-parvatīyas, Ābhīras and others, will rule the earth.[2] The Śri-parvatīyas were probably the Ikshvāku kings whose inscriptions have been discovered at Jaggayyapet and Nāgārjunikoṇḍa. Andhras coupled with them may have been descendants of Sebaka. The Purāṇas tell us that they were seven in number and ruled for 52 years.[3] One of these was Prakāśaśiva whose coin has been published here. Let us hope that the names of the other members of this dynasty will soon be revealed by future discoveries.

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[1] The Purāṇas distinguish between the Āndhras or Sātavāhanas and Āndhrabhṛityas or the feudatories of the Āndhras. Dr. R. G. Bhandarkar identified the two families and took *Āndhrabhṛitya* to mean 'Āndhras who were once servants or dependants', signifying Simuka and his descendants. *Early History of thv Deccan*, Section V. This does not appear to be correct. The Āndhrabhṛityas are mentioned after the Āndhra or Sātavāhana kings. They were therefore feudatories of the Āndhras.

[2] See 'Āndhrāṇāṁ saṁsthite rājye teshām bhṛity-ānvayā nṛipāḥ | sapt=aiv=Āndhrā bhavishyanti daś=Ābhīras tathā nṛipāḥ ||. Pargiter, *Dynasties of the Kali Age*, p. 45.

[3] Cf. 'Āndhrāḥ Śrīparvatīyāś=cha te dvi-pañchāsataṁ samāḥ || *Ibid.*, p. 46.

A NEW SILVER COIN OF GAUTAMIPUTRA.

By Dr. A. S. Altekar, Benares Hindu University

We have got a fairly extensive coinage of the kings of the Sātavāhana dynasty, but it is mostly in base metals like lead and copper. So far only one king of the dynasty, Gautamīputra S'ri Yajña Sātakarṇi, is known to have issued coins in silver. They closely imitate the Kshatrapa type and supply us the only known portrait of a Sātavāhana ruler. Only four coins of this type have been known so far; three of them were published in Rapson's *Catalogue of the Coins of the Āndhra Dynasty in the British Museum*, Pl. VII and the 4th one was found among the coins of the Sarvania hoard, mostly consisting of Kshatrapa currency, and published and discussed by Dr. D. R. Bhandarkar in the *Annual Report of the Archæological Survey of India*, 1913-4 pp. 213-4.

The silver Sātavāhana coin that I am publishing today is the 5th known silver piece of the dynasty. It was purchased by me in August 1946 from a dealer in Mathurā, who stated that he had acquired it from Ujjayinī, which he had visited some months ago. This statement of his may well be trusted, for most of the coins that he showed me on this occasion were silver Kshatrapa coins, so common at Ujjayinī.

I shall first describe the coin and then discuss the identification of the issuer.

Metal, silver ; size, ·7″ in diameter ; weight, 30 grains.

Obv. Six-arched hill with dots in each arch, on a platform below a wavy line ; Brāhmī inscription commencing from the top of the hill, *Raño Gotami*...

Rev. 'Ujjain' symbol with a pellet in each orb.

Pl. VII, 5

As unfortunately the legend is not fully accommodated and preserved on the coin, the identification of Gotamīputra, who issued this coin, will have to be determined by such other evidence and indications that may be available. The famous Gautamīputra Sātakarṇī is known to have wrested several provinces from Nahapāṇa, as is specifically stated in a record issued in his son's reign. Mālwā was one of the provinces annexed by the Sātavāhana conqueror and it is plausible to argue that the coins of the present type may have been issued by him to commemorate his achievement.

Gautamīputra Sātakarṇi however is not known to have issued any independent silver coinage of his own. He contented himself merely by recalling the currency of Nahapāṇa, whom he had overthrown, and restamping it with his own name and symbols. His legend on these coins reads *Raño Gotamīputasa* Sātakaṇisa, and as the present incomplete legend also begins with *Raño Gotami*, it may be argued that Gautamīputra not only restamped the currency of Nahapāṇa, but also issued his own independent silver currency bearing the same legend.

This conclusion however does not appear to be sound. The reverse symbol on the silver coins restamped by Gautamīputra is also a Hill with pellets in each arch; but it is three-arched and not six-arched, as is the case with the symbol on the reverse of the present coin. After analysing the data of the available coins, Rapson had come to the conclusion that the change from a three arched *chaitya* (hill) to a six-arched one probably took place in the reign of Gautamīputra S'rī Yajña Sātakarṇī (*Catalogue*, Introduction, pp. lxxii-lxxiii). The hill is surmounted by a crescent in some cases, but not in others.

The present coin as a matter of fact bears greatest resemblance to some of the known issues of Gautamīputra Śrī Yajña Sātakarṇi found in Andhradeśa and illustrated in Rapson's *Catalogue*, Pl. VI, 139-146. On the obverse of these coins we have a six-arched hill surmounted by a crescent, as is the case with the present coin. The arches of the hill have a pellet in both cases, and the platform and the wavy line below are also common to both the types. The reverse of the present coin is 'Ujjain' symbol with a pellet in each orb, which also is the case with the published lead coins of Gautamīputra Śrī Yajña Sātakarṇi of the present type. The size of the present coin is also the same as that of the coins of this ruler above referred to.

It therefore appears very probable that the present coin was also issued by the same ruler, and we may safely complete its legend as *Raño Gotami* (*putasa, Śiri Yajña Sātakanisa*).

There was a temporary revival of the Sātavāhana power towards the end of the 2nd century A.D. under the leadership of Gautamīputra Śrī Yajña Sātakarṇi. He succeeded in reconquering portions of Gujarat and Mālwā and annexing them to the Sātavāhana dominions. He signalised his success not only by issuing his silver portrait coins, but also by striking inscribed silver coins of the Āndhra-deśa type with a crescented six-arched Hill on the reverse.

Coins of both these types were intended for circulation in Gujarat and Malwa, where they have been found.

Yajña Śrī Sātakarṇi seems to have a chieved his successes towards the end of his reign and his effete successors could not only not succeed in retaining the newly conquered provinces but also in maintaining the integrity of the home provinces of the Empire. This seems to be the reason for the extreme paucity of the silver coins of this ruler.

The present coin is thus a unique one, as no other silver coin of this type was so far known to have been issued either by Gautamīputra Śrī Yajña Sātakarṇi or by any of his predecessor or successor.

A RARE-GREEK COIN.

By M.M. Bishveshvar Nath Reu

Archæological Superintendent, Jodhpur.

This coin, the description and photograph of which is published here for the opinion of the numismatists, was obtained by me from a coin-dealer of Rawalpindi in May 1938.

This is a rare coin not found in any of the catalogues hitherto published in India.

This silver coin measures 5/16 of an inch (or about ·4 inch or 10 millimeters) in diameter and its weight is 24 grains (or 1·555 gramms).

On its obverse is the head of the king facing to the right and perhaps crowned with ivy; on its reverse is a cancer and under its short tail is some sort of support or a symbol of water, beneath which there was perhaps a legend which is no longer legible.

Pl. VII, 7 (natural size)
Pl. VII, 6 (enlarged size)

In my opinion this coin is of Alexander the Great, the famous king of Macedonia, who invaded India in 327 B. C.

The cancer on the reverse may possibly represent one of the 12 Zodiacal signs connected either with the birth of the king himself or some noteworthy event in his life

I hope that scholars will kindly examine the photograph of the coin and throw some more light on it and its inscription.

Chief Editor's Note

M. M. Reu has done well in drawing attention of the numismatists to this rare and interesting piece. But it is very doubtful whether we can ascribe the piece to Alexander the Great. In his own lifetime he did not issue any coins bearing his own bust. Nor does the bust on the present coin show any marked resemblance to the bust of Alexander as given on the coins issued in his name after his death. The coin seems to belong to an early period when the obverse was still reserved for the representation of a deity. The crab which occurs on the reverse of this coin is known to occur on some coins issued by Acragus, after its resettlement by Timoleon. On one of its type we have a prancing horse to right on the obverse and a crab on the reverse, as on the reverse of the present coin. A coin of this type has been illustrated in Vol. II of the Plates accompanying *Cambridge Ancient History* in the plate facing p. 8, numbered as h. This coin is slightly larger in size than the present piece and weighs 31 grains. I hope some numismatists who are specialists in ancient Greek coinage, will throw light on the present coin.

A COIN OF KAUŚIKĪPUTRA SĀTAKARṆI

BY PRINCIPAL V. V. MIRASHI, NAGPUR

This coin, published here for the first time **(Pl. VIII, A, 1)**, is from the cabinet of Mr. Hurmuz Kaus, the well-known coin-collector and numismatist of Hyderabad (Deccan). I am thankful to Mr. Kaus for sending me its excellent impressions as well as information about its size and weight for publication in this *Journal*.

The coin is of copper, rectangular in shape, measuring ·80″ by ·60″. It weighs 65 grains. It has on its obverse the figure of an elephant facing right, with the trunk uplifted. There is a symbol consisting of two flattened rings cut by a vertical bar over the back of the elephant and traces of what may be a *svastika* in front of him. The legend given below begins at the lower left corner and runs round the animal. Some *aksharas* of it at the beginning and the end have evidently been cut off. Besides, two more *aksharas* which must have occurred over the trunk of the elephant are now illegible and one in the upper right corner is partially cut. The reverse shows the well-known Ujjain symbol, each orb of which has a pellet within a double circle and the same symbol of flattened rings cut by a vertical bar in the upper right and left corners between two orbs of the Ujjain symbol. Similar symbols in the lower corners have been cut off. It may be noted that the type is imitated from old coins of the Sātavāhana dynasty, such as that of the king Sātavāhana recently published in this *Journal*[1].

The existing portion of the legend on the obverse reads *Kosikipu*[*tasa*] *Śa*-. The *aksharas* in the brackets are now indistinct and have been restored conjecturally. The last *akshara sa* is again only partially seen. The characters are of about the second century A. D., slightly later than those of the inscriptions of the Sātavāhanas in the Nasik caves. The vertical bar of *k* is elongated in *ko*, but it is shortened in *ki*, evidently for want of space. *Ś* in *śi* has a broadened shape, such as occurs in the inscriptions of the Kushāṇas. *P* in *pu* is angular, with both its verticals of the same length. There are very faint traces of what looks like *ta* after *pu*. The final *akshara*, though partially cut, resembles the second akshara *śi* and is probably *sa* (or *sā*). The legend is thus ***Kosikiputasa Śa*-**. At least two *aksharas* (*raṁño*) seem to have been lost in the beginning and some more at the end of the existing legend. The language is Prakrit. The legend means '(This coin is) of (the king) Kauśikīputra Sa-'.

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[1] *Ante*, Vol. VII, pp. 1 f.

The elephant device on the obverse and the Ujjain symbol on the reverse indicate that the coin is probably of the Sātavāhana dynasty[1]. Large hoards of this type 'Elephant with uplifted trunk' on the obverse and Ujjain symbol on the reverse have been discovered in the Chāndā and Akolā districts of the Central Provinces and Berar,[2] but the coins in those hoards differ from this in certain respects. They are of potin and round in shape. Again, the elephant has trappings round his neck, and there is no symbol of flattened rings on the obverse and reverse as in this case. The provenance of the present coin has not been recorded, but it seems to have come from some part of the Central Deccan, as it bears unmistakable affinity to the coins of Sātavāhana found in the Aurangabad and Warangal districts of the Nizam's State.

Kauśikīputra was evidently a metronymic of the king, whose personal name has not come out completely on this coin. We know of the following metronymics of the Sātavāhana dynasty from their coins[3]—

1. Gautamīputra Sātakarṇi.
2. Vāsishṭhīputra Puḷumāvi.
3. Vāsishṭhīputra S'ivaśrī Sātakarṇi (?).
4. Gautamīputra Yajña Sātakarṇi.
5. Vāsishṭhīputra śri-Chaṇḍa Sāti.

Besides these, we know of a Vasishṭhīputra Sātakarṇi and Maṭharīputra S'akasena from the Purāṇas and Kānheri inscriptions[4]. Again, the coins found at Kolhapur mention three metronymics, *viz.*, Vāsishṭhīputra of Viḷivāyakura, Māḍhariputra of S'ivalakura and Gautamīputra of a second Viḷivāyakura[5], but it is doubtful whether these princes belonged to the Sātavāhana dynasty. The metronymics are supposed to be a characteristic of the coins found in the Andhradeśa, but they have also been noticed in the legend on the silver coins of Yajña Satakarṇi found in Kāṭhiāwāḍ[6] as well as in that stamped by Gautamīputra Sātakarṇi on the issues of Nahapāna current in Mahārāshṭra[1].

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[1] The type was copied later on by the Śaka successors of the Sātavāhsnas. See my article entitled 'An Ancient Śaka Dynasty of Māhishmatī' *I. H. Q.*, Vol. XXII, pp. 34 f.

[2] *Ante*, Vol. II. 83 f.

[3] Rapson, *Coins of the Andhras* etc. (B. M. C.), pp. 20; 29; 31: 34. The coins of Vāsishṭhīputra Śiva-Śrī Sātakarṇi published by Rapson do not contain the name Sātakarṇi; they may therefore have been of Sivaśrī Puḷumāvi, whose coins were discovered in the Akolā hoard and who is mentioned by that name in the Purāṇas.

[4] Pargiter, *Dynasties of the Kali Age* p. 42; *A. S. W. I.*, Vol. V, p. 79.

[5] Rapson, *Coins of the Andhras* etc., pp. 5 f.; *Ind. Ant.* Vol. XII, p. 278.

[6] Rapson, *Coins of the Andhras* etc. p. 45

The metronymic Kauśikīputra is noticed for the first time on this coin. From inscriptions we know, of course, of several Kauśikīputras. One of them, Kauśikīputra Dhanadeva, belonged to the Śunga famiy and is known from a stone inscription found at Ayodhyā[2]. He is not likely to have struck this coin, for he ruled far away in the North[3]. Several Mahārathis who bore this metronymic are known from inscriptions of the early centuries of the Christian era, found in Koṅkaṇ and Mahārāshṭra One of them, Mahārathi Viṇhudata (Vishṇudatta) made a gift of a cistern near a cave at Bhājā[4]. Another, Mahārathi Mitradeva of the Okhaḷakiyas, is mentioned in an inscription of his son Vāsishṭhīputra, a feudatory of Puḷumāvi, incised in a cave at Karle[5]. But neither of these Mahārathis is likely to have struck this coin, for though the Sātavāhanas, in very rare cases, allowed their powerful feudatories to issue coins in their own names[6], there is no evidence to show that either of these Mahārathis was so powerful. It is therefore very likely that the coin was struck by a king of the Sātavāhana dynasty, and if the reading of the last *akshara* is correct, he may have been one of the Sātakarṇis mentioned in the Purāṇas. The complete legend may, in that case, have been *Raṁño Kosikiputasa Sātakaṇisa* meaning '(This coin is) of Kauśikīputra Sātakarṇi'. The palæographic evidence detailed above shows that this Sātakarṇi was probably one of the later kings of the dynasty and may have been one of the successors of Gautamīputra Sātakarṇi. Several of them are known to have borne the name of Sātakarṇi and issued coins, viz., Skanda Sātakarṇi, Yajña Sātakarṇi, Vijaya Sātakarṇi, Chaṇḍa Sātakarṇi, Kumbha Sātakarṇi, Karṇa Sātakarṇi and Śaka Sātakarṇi[7], but except in the case of Yajña, Chaṇḍa and Śaka[8], we do not know the names of their queen-mothers. Kauśikīputra may have been the metronymic of one of these later Sātakarṇis.

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[1] *Ibid.*, pp. 68 f.

[2] *Ep. Ind*, Vol. XX, p. 57.

[3] This Dhanadeva may be identical with the homonymous king whose coins have been discovered at Ayodhyā. See, Allan., *Coins of Ancient India*, pp. 132-3.

[4] Bhagwanlal Indraji and Burgess, *Inscriptions from the Cave Temples of Western India*, p. 24.

[5] *Ep. Ind.*, Vol. VII, pp 61 f.

[6] See my article 'A Coin of Sātakarṇi' *ante* Vol. VIII, pp. 19 f. in which I have shown that Kalalāya Mahārathi, who was a feudatroy of Sātakarṇi, issued coins in the joint names of himself and his suzerain.

[7] *Ante*, Vol. II, pp. 89 f.

[8] Yajña Sātakarṇi's mother was Gautamī, Chaṇḍa's Vāsishṭhī. and Śaka's Māṭharī.

SILVER PUNCH-MARKED COINS FROM BAHAL (BOMBAY PRESIDENCY).

By Parmeshwari Lal Gupta, Asst. Editor, Aj, Benares.

Introduction.

Mr. S. N. Chakravarti has published a paper on a hoard of 690 silver punch-marked coins[1], which was found in 1945 at the village Bahal in Chalisgaon Taluka of the East Khandesh district in Bombay Presidency.[2] This is the largest hoard of the punch-marked coins ever discovered in that province.[3]

The coins are of 'various shapes—square, rectangular, polygonal, round and oval' and have 'the group of five symbols on the obverse—four constant and the fifth varying'. Of the four constant symbols, two,—sun and the six-armed symbol—, occur on every coin. Mr. Chakravarti has grouped them on the basis of their fabric and size in three groups A, B and C. The group A comprises of 106 coins, which are thin and large, while the group C has 352 coins which are thick and small. The group B with 232 coins, forms a connecting link between A and C.[4] The coins of each group have been divided into different classes and sub-classes with reference to symbols on the obverse. Each coin class bears on the obverse a group of four constant symbols and the sub-class is formed by the fifth symbol. Out of the entire hoard only 216 coins,—84 in group A, 100 in group B and 30 in group C—, are classified in the said paper.[5]

Certain New Theories.

Mr. Chakravarti has suggested in his paper that these groups of the punch-marked coins, based on fabric and size represent denominations;[6] this view can hardly be accepted. Fortunately enough, he has recorded the weight of 12 coins of the hoard, four from each group in table 4 of his paper. The weight of these coins varies between 46½ to 51 grains.

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[1] This includes five fragmentary pieces. Of them 3 are halves out from round coins, and the remaining two fragments fit nicely to form a complete square coin, which has been broken by design or accident into two pieces. *Ante*, *A*. Vol. VIII, p. 63.

[2] *J. B. B. R. A. S.* Vol XX (n. s) pp. 83-87 : A new find of silver punch-marked coins from the Bombay Presidency.

[3] *J. N. S. I.* Vol V p. 169.

[4] *Op. Cit.* p. 83.

[5] *Ibid* p. 85-87.

[6] *Op. cit.* p. 84.

We wonder how one could suggest in the light of such a small and negligible difference that they represent various denominations. We do not know any instance in the history of the currency of the world, where coins were issued, even if they were tokens, of various denominations, with so little a difference of weight. Moreover the weight of the coins of various denominations varies in some proportion in accordance with the value of the coins. Here the difference in the weight of the coins may easily be attributed to the wearage in the use. In a number of hoards the coins having the same symbol group have been found varying in weight according to the condition of the coins. For example, the coins of class II, group IX var. b of Patraha hoard vary in weight between 46·6 to 53 grains[1] having the difference of 5·4 grains, which is much more than the difference shown above. Can this difference be attributed to a difference in denomination ? Certainly not. The coins which were more in currency look much worn and are lesser in weight than those which look less worn or look like fresh. The coins of the present hoard are of one denomination, which is of 32 *rattis* standard.

Mr. Chakravarti, presenting the above utterly untenable theory, refutes the idea that fabric and size had any relation with the periods of their currency[2]. We do not know if any scholars have so far accepted the fabric and size as the scientific basis of the classification of the coins ; nevertheless they did suggest them as broad basis of distinction between the two periods. Cunningham says, 'The earlier coins are generally thin and broad and of irregular shape. Some are oblong and some are nearly round[3]. Mr. Durga Prasad says, 'The coins of earlier period are broader and thinner, of irregular shape with round corners, of a different standard of weight and impressed with a group of 4 crudely designed symbols[4]. But we are not here concerned with these suggestions as they refer to the coins of four symbols. The coins of five symbols, according to Durga Prasad, are of comparatively later period (middle and later or Mauryan). Regarding them he says, 'They are more geometrical in shape, being circular, elliptical, oblong and square, with clear corners, clipped or unclipped, thicker and smaller'[5]. Mr. Walsh says that the punch-marked coins of the small square thick type are of a later period than the larger thin type .

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[1] *M.A.S.I.* No. 62 : *A hoard of silver punch-marked coins from Purnea.* p. 41-42.

[2] *Op. cit.* p. 84.

[3] *C. C. A. I.* p. 43.

[4] *J. A. S. B. Num. Supl* No. XLVII : Observations on different types of silver Punch-marked coins, their period and locale ; p. 51.

[5] *Ibid.* p. 51.

[6] *M. A. S. I.* No. 59 : *Punch-marked coins from Taxila*, p. 31.

In 1924 a hoard of 1171 silver Punch-marked coins was found in the Bhiṛ mound at Taxila. Of them 33 are long bar coins, 79 are minute coins and the rest are thin and large and bear on the obverse five symbols, of which two are always the sun and the six-armed symbol and are square, rectangular, polygonal, round and oval in shape[1]. They correspond with the coins of the groups A and B of the present find. Along with that hoard were found two gold coins of Alexander the Great and one of Philip Aredaeus. These coins fix the date of the deposit at about 317 B.C. and it implies that the coins of the varieties, fabric, size and shape of the coins of that hoard were current at that period. It can safely be said with the aid of that hoard, that the coins of the group A and B of the present hoard were in currency as early as 317 B.C.

Another hoard of 157 silver punch-marked coins was found from the same site in 1912, which were small, square and thick[2]. They correspond to the coins of group C of the present hoard. Along with the coins of that hoard was found a gold coin of Diodotus, which fixes the date of the deposit as early as 248 B.C. and the coins of the hoard may be taken to be in currency in that period.

But Mr. Chakravarti objects to these conclusions and says that 'the absence of the small thick coins in Bhiṛ mound larger find would not imply that they were not in circulation at the time of the deposit of the find[3]. Further he says that it would not be correct to account for the absence of the thin large coins in Bhiṛ mound smaller find by saying that they were out of circulation and were no longer issued then'[4]. Apparently the contention looks sound but in view of the evidence available, it is not tenable.

There is clear evidence to show that the small thick coins were not in circulation, when the larger Bhiṛ mound hoard was deposited near about 317 B. C. It is admitted that the hoard was deposited at such a date which may be called as pre-Mauryan and that the smaller hoard at such a period which was Mauryan. There is also the undenying fact that most of the coins of the smaller hoard have 'crescent on the hill' mark as one of their obverse symbols; and that this symbol was the imperial mark of the Mauryan kings has been established beyond doubt on substantial grounds by late Dr. K. P. Jayaswal[5]. The coins having 'crescent on the hill' symbol on the obverse are, as such, undoubtedly the coins of the Mauryan period. Then how could they be found in a hoard deposited earlier ?

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[1] *Ibid* p. 1.
[2] *Ibid* p. 31.
[3] *Op. cit.* p. 84.
[4] *Ibid.* p. 84.
[5] *J. R. A. S.* (July 1936), p. 439

It is true that the absence of thin large coins in the smaller find of the Bhir Mound cannot be ascribed to their being out of circulation at the time of deposit of the hoard, as the present hoard and a number of other hoards contain both the varieties of the coins and show that they were simultaneously in circulation. And this fact has never been denied by Mr. Walsh or any other scholar. But at the same time the absence of the earlier coins in the hoard of later coins, when both were simultaneously in currency, is not improbable, though it looks somewhat very strange. In the excavations at Rairh in Jaipur State in 1938-39, three hoards of punch-marked coins—1933, 535 and 132 in number—were found within the area of 30 feet and at 17.34, 17.14 and 16.35 feet, respectively, above the datum line. All the three hoards were deposited in the Mauryan period and probably at very short intervals ; but while the first two hoards consist of both the varieties of the coins, the third hoard has only the coins with 'crescent on the hill' symbol, thick and small,[1] which are undoubtedly later.

With all these facts, there is hardly any doubt that the fabric, size and shape have something to do with the period of currency of the coins, though uptil now no systematic approach has been made in this direction.

Mr. Chakravarti makes another suggestion. It concerns with the obverse symbols on the punch-marked coins. Of the four constant symbols, he thinks, the common symbols on all the coins probably have religious significance; of the other two symbols, one may be of locality, where it was struck and the other of the mint-master. Fifth may be of the authorities issuing the coinage.[2] In this respect, Mr. Walsh's suggestion is that, 'One mark may represent the state, one the king or local government, one the place where the coin was struck and perhaps one religious mark, recognizing the presiding deity; also the master of mint may have had his mark, which would fix his responsibility for the coin, and the additional varying marks may have been those of the *saṅghas*, village communities or *janapadas* or *nigamas* in which the coin was current.[3] Mr. Durga Prasad, keeping silence about the two common or constant symbols, expresses his views that the variation of the third symbol is for the king, the remaining two for the change of years and places most probably.[4] Likewise other scholars may have their own views about the symbols on the obverse of the coins, but it is clear that all these suggestions are mere conjectures and have nothing substantial in their support. So far no genuine effort has been made to interpret the significance of the symbols on the coins. No useful purpose could be served by simply repeating the oft quoted passage from the *visuddhi-magga*, unless a proper, systematic and scientific classification of the symbols and symbol groups is presented after the critical study of the maximum number of hoards available.

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[1] K. N. Puri : *Excavations at Rairh* P. 12 ; pl. XXVII—XXIX

[2] *Op. Cit.* p 84.

[3] *Op, cit.* p. 5.

[4] *Op. cit.* p. 80.

STUDY OF THE COINS

Now let us come to the study of the coins of the present hoard. Out of 690 coins only 218 coins are classified by Mr. Chakravarti in his paper. He has given no reason for excluding more than two-third (472 coins) from the classification. In the absence of their classification, we are unable to know if they had any interesting coins[1]. To me it appears that all those coins were probably so worn that either they might have become plain or that they had very indistinct traces of the marks or that only one or two marks could be identified on them[2]. This might have led Mr. Chakravarti to exclude them from classification. Nevertheless, if it was so, he should have mentioned these facts. If our conjecture is corect, we would like to point out that while 84 out of 106 coins of group A and 100 coins out of 232 of group B are classified, only 30 coins out of 352 coins of group C have found place in the classification. It shows that most of the coins of thick and small type were badly worn. This case is not peculiar to the present hoard; it holds good of some other hoard as well. In a hoard of 332 coins from Lalganj Tahsil (Azamgarh, U. P.), which is in my collection, 71 coins are so worn that either they have become plain or only indistinct traces of marks are visible on them; on 30 coins one mark and that mostly of sun could be identified; on 48 coins two marks could be identified. And mostly all these coins are of small and thick variety, while none of the coins of thin and larger variety in the hoard has less than three identifiable marks. In another hoard from U. P. (Treasure trove no 28 of 1916) now deposited in Lucknow Museum, out of 41 later coins only 13 are sufficiently clear for all the five marks to be deciphered[3]. These facts shed an interesting light on the metallurgy of the coins and lead us to conclude that the metal of the earlier—thin and larger—coins was hard and could sustain the long currency, while the metal of the later thick and small coins was soft and could not bear a long circulation. Chemical analysis of the metal of the coins should be made to verify this conclusion.

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[1] Recently Prof. D.D. Kosambi has published 4 interesting coins from these unclassified coins, *Antc* Vol VII, p. 64-65.

[2] Since then, Prof. D. D. Kosambi has examined and reclassified the hoard; he found only 73 coins as too battered for proper classification. *Ibid* 63.

[3] *J. N. S. I.*, Vol III. p. 2

IDENTIFICATION OF SYMBOLS.

As regards the identification of the obverse symbols we wish to point out that in most of the cases only a portion of any mark appears on the punch-marked coins and in such cases, when the complete mark does not appear on any of the coins, it has to be determined from the different portions of the mark found on separate coins. But even then occasions arise, where the complete mark could not be determined with certainty on the coins of the same hoard. In such cases comparative study of other hoards often proves useful. But it seems to me that in the study of the present hoard, Mr. Chakravarti relied entirely on the coins of this hoard alone and sometimes on single coins only. His paper shows that he could not identify several marks completely or accurately. Sometimes he has misidentified the symbols. Symbols 10, 11, 12, 17, 19, 20, 22, 25, 30 37, 40, 42, and 46 are inaccurately or imcompletely identified by Mr. Chakravarti on the present coins.[1] The accurate symbols on these coins are illustrated on **Pl. IX** and the references to the similar symbols in various other hoards are given in Appendix B accompanying this paper. In the case of symbol No. 37, Mr. Chakravarti has confused two symbols as one. One is symbol 42 as corrected on our plate and the other consists of the symbols, which have been replaced for the present symbol on the plate.

Often it is not easy to distinguish between the two varieties of a symbol or between two different symbols, unless one is very conversant with the distinctions of the symbols. The confusion mostly happens in the case of the six-armed symbols. In such cases, the fact is often ignored by the scholars, that every symbol has its own group of symbols, i. e. particular symbols are to be found only with a particular type of six-armed symbol, or a particular six-armed symbol is found only with a group of particular symbols. In his study Mr. Chakravarti could not distinguish five undescribed varieties of the six-armed symbol from those he has described and the other variety of the symbols 7 and 46. So the coins having these symbols have been attributed by him to one or the other varieties of these symbols. Such seven undescribed symbols are illustrated on **Pl. IX** as 1i, 1j, 1k, 1l, 1m, 7a and 46a and the references to these symbols in other hoards are given in the Appendix B.

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[1] Prof. DfD. Kosambi has noticed inaccuracies in symbols 10, 12, 30 and 37. *Ante* Vol. VIII, p. 64.

In his table 3 Mr. Chakravarti has described a symbol 13a on a coin of class VIII in group C, but it is not illustrated on plate I of his paper. We believe the symbol is the same as we have illustrated on **Pl. IX** as 13a and described in the Appendix B.

Of the illustrated symbols on plate I of Mr. Chakravarti's paper, symbol 50 is a doubtful symbol. It is probably an incomplete or a misidentified symbol. (See Appendix A, table 3, Var. 44).

Symbols 1c, 5 and 41 should be omitted for the following reasons :—

1c is the same symbol as symbol 1a. It is rather strange how one could imagine of an eight-armed symbol, when the symbol of six arms only is known on the punch-marked coins. The coins to which it is attributed are of the same variety, to which symbol 1a is ascribed.

Symbol 5 is illustrated on plate I of Mr. Chakravarti's paper, but it is not attributed by him to any variety of the coins in the present hoard. It is the same symbol as symbol 42 as corrected on **Pl. IX.**

Symbol 41 is the lower part of the well-known symbol having bull at the top, which it seems is not punched on the coin. Other symbols on the coin help in correctly identifying the mark.

Of the remaining symbols 21, 32 and 35 are new symbols, if they are properly identified. Without the examination of the coins nothing more definite could be said about these symbols. As regards symbol 35, I have some doubt. It may be part of the well-known symbol, which is the same as **Pl. IX, 51.**

CLASSIFICATION OF THE COINS.

Apart from the inaccurate or wrong identification of symbols, Mr. Chakravarti's classification of coins, as far as the division of classes and sub-classes is concerned, is quite satisfactory and needs no comment. But as his classification is primarily based on groups, grouped on the basis of fabric and size, a number of coins, having the same symbol-group on the obverse, are grouped in more than one group, which is confusing. The coins having the same symbol groups on the obverse are of one and the same variety in spite of the difference in fabric and size.

Here I have tabulated the varieties in Appendix A under four tables. In Table 1, those varieties of coins are classified which are properly identified with their obverse marks and are well-known from other hoards. In Table 2 are grouped those varieties which are well-know from other hoards, but Mr. Chakravarti has erred in identifying some of the symbols. These varieties have some other symbols than those as identified on them. In Table 3 are given those varieties, which may be known varieties, but the identification of their symbols is so inaccurate that they could not be properly classified unless they are re-examined. Table 4 contains those verieties, which are new, i. e. are not known from any other hoards, so far published. But their classification as new only holds good, if the symbols are correctly identified.

REVERSE SYMBOLS

Mr. Chakravarti has not attached any importance to the symbols on the reverse. He has made no reference to them in the paper, but has contented himself with a general remark of one sentence only. But for this, he is not to be blamed alone. The reverse symbols did not have the due share of attention from any of the scholars interested in this topic of the Indian numismatics. No attempt has yet been made for their proper classification, except recognizing the fact that they have some relation, whatever that may be, with the symbols on the obverse.

CONCLUSION

The present study is presented without a study of the original coins or their photographs. It is based merely on a critical examination of the facts presented by Mr. Chakravarti in the light of the knowledge attained from other sources. But I hope that my observations and conclusions are to a great extent accurate. In the interest of the furtherance of the study of the subject, the coins should be re-examined in the light suggested herein, and every coin of the hoard be classified and the weight, obverse and reverse symbols should be properly and accurately recorded; they should be published in a monograph with the illustrations of the coins. May I hope that the Bombay Branch of the Royal Asiatic Society, with which the hoard is deposited, will take early steps to publish such an exhaustive study ?

APPENDIX A

CLASSIFICATION OF THE PUNCH-MARKED COINS FROM BAHAL.

TABLE I.

Properly Classified Varieties.

NOTE:—The symbol number printed in bold indicate that it was inaccurately or partly identified by Mr. Chakravarti on the coins. The correct symbol is as illustrated on **Pl. IX** accompanying this paper and not as illustrated by him on the plate accompanying his paper.

Serial No.	Class			Symbols	References from other hoards			
	Group A	Group B	Group C		B.M.C.	D.P.	Walsh	Bhattacharya
1	I, 1	I, 1	IX[1]	1f, 2, 6, 3, 7a,	VI, IVa	29A13	A2	iii,ivj
2	I, 2	I, 2	...	1f, 2, 6, 3, 8	VI, IIIc	29A2	A1	iii,ivb
3	I, 3	I, 3	...	1f, 2, 6, 3, 12	...	29A6	A3	iii,iva
4	I, 4	I, 5	...	1f, 2, 6, 3, 14	..	29A 10	A13	...
5	I, 5	...	...	1f, 2, 6, 3, 15	VI, IIIe	29A3	A8	iii,ivk
6	I, 6	I, 6	...	1f, 2, 6, 3, 18	VI, IIId	29A12	A7	iii,ivd
7	I, 7	I, 7	...	1f, 2, 6, 3, **20**	...	...	A6	iii,ivl
8	I, 8	...	...	1f, 2, 6, 3, 26	VI, IIIf	29A4	A5	iii,ivf
9	I, 9	I, 8	...	1f, 2, 6, 3, **19**	...	29A5	A4	iii,ivh
10	I, 11	...	...	1f, 2, 6, 3, 34	...	...	...	iii,ivg
11	...	I, 4	...	1f, 2, 6, 3, **22**	...	29A7	A9	iii,ivb
12	IV	...	...	1f, 2,6,36,7a[2]	VI, IVb	29B3	A19	iii,va
13	...	VII, 2	...	1f, 2,6,**25**,7a[2]	VI, IVf	29B2	A28	iii,via
14	VII	...	...	1d, 2, 6, **17**,8[3]	...	...		...
15	II, 1	II, 2	...	1f, 2, 4, 16, 8	VI, IIe	25A1	C1	iii,iib
16	II, 3	...	...	1f, 2, 4, 16, **20**	...	...	C4	...
17	II, 5	...	...	1f, 2, 4, 16,33a	...	...	C5	...
18	...	II, 3	...	1f, 2, 4, 16, 18	...	...	C3	...
19	III, 1	IV	...	1d, 2, 11, 16, 8	VI, Ih	2A1	J1	...
20	III, 2	...	...	1d, 2, 11, 16,33	VI, Ij	...	J2	iii,iig
21	V	...	...	1b, 2, **37**,38,18	VI, Id	6B2	M2	iii, ic
22	V, 12	...	...	1e, 2, 27, 7, 24	II, IIIf	...	...	...
23	...	V, 12	...	1e, 2, 27, 7, 47	II, IVb	...	...	ii, ivj
24	...	...	III	1g, 2, 44,**19**,43	II, Vc	24A1	...	ii, xh
25	...	...	I	1a, 2, 28, 7, 29	II, IXa	31A1	...	ii, vj
26	...	...	X	1h, 2, 48, 7, 49	II, IVq	30A1	...	ii, v, i

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[1] Coin of Var. 1 grouped as IX in class C is assigned with symbol 1a by Mr. Chakravarti, but no coin with this symbol is known any where. It seems to be a wrong identification for 1f. But it is more likely that it may not belong to this class at all, as its fabric suggests.

[2] These coins are assigned with mark 7 but actually they have mark 7a, a variety of the same mark.

[3] See Puri's *Excavations at Rairh*, pl. XXIV coin 41 ; pl. XXXIV, Var 8.

TABLE 2.

Known varieties, but attributed with wrong symbols.

Following varieties have been attributed by Mr. Chakravarti as having symbols, other than those known on them from the coins of other hoards. Such wrongly attributed marks are printed in bold in the column of the symbols. Some of the symbols on these coins are inaccurately or partly identified. They are indicated here with italics. Correct symbols are illustated on **Pl. IX.**

St. No.	Class			Symbols		References				Remarks
	Group A	Group B	Group C	As assigned	Correct	BMC.	D. P.	WALSH	Bhatta-charya	
27	VIII	...	...	1f,2,**41**,16,3	1f,2,4,16,8	VI.IIe	25A1	C1	III.IIb	Same as 15
28	VI	...	...	**1d**.2,39,*40*,8	1h,2,39,40,8	...	...	Q4b Coins 778, 906 A		
29	IA	III	...	**1e**,2,9,*42*,8	1i,*2*,9,42,8	II,VIIi	39B1	B(e)1	II,XIh	
30	..	III2	VII2	**1e**,2,9.*42*,23	1i,2,9,41,23	II,VIIj	39B2	...	II.XIb	
31	...	...	VIII	**1e**,2,9.*42*,7	1i.2,9,42,7	II,VIIh	39B6	...	II,XIc	
22	...	IX2	...	**1e**,2,9,*42*,13	1i,2,9,42,13	II,VIb	39B3	B(e)2	II,XIf	
33	...	...	IV2	**1e**,2,9,**37**,23	1i,2,9,42,7	II,VIIj	36K2	...	II.XIb	Same as 30
34	...	..	IV1	**1e**,2,27,**37**,23	1e,2,27,42,23	...	40H1	...	II,XIa	
35	...	...	II2	**1g**,2,27,19,43	1e.2,27,19,43	II,Vb	40C1	...	II,Xb	
36	...	VIII	...	1c,2,28,7,29	1a,2,28,7,29	II,IXi	31A1	...	II,Vj	Same as 25
37	...	...	VII	**1e**,**2**,48,7,47	1j,2,46,7 475	II,IVc	32A3			
38	...	...	V	**1**,2,45,*46*,16	1k,45,46,15	II,IXb	...	...	II,VId	
39	...	XI	III	**1**,2,*30*,31,13	11,2,30,31,1,	II,Xb	22A2	...	II,XIf	
40	...	...	VIII	**1a**,2,*10*,*13a*.	1m,2,10,13a	...	36A2	...	II,VIIb	
				46	46					

TABLE 3

Varieties with doubtful assignment of symbols.

Serial No.	Class	Symbols	Remarks.
41	A.I. 10	1f, 2,6,3,35	The coin belongs to the class represented by series 1-11 in this hoard. The fifth mark as deciphered by Mr. Chakravarti is not seen on any of the coins of this series or any other series in any known hoard. This mark surrounded by a hollow cross (fig. 51) forms a fifth mark on a number of coins of this series. It is very likely that the coin is of the same variety as is D.P. 29 A 11/1; Bhattacharya iii. iiic; Puri Pl. XXII coin 38, and here the mark is partly identified. But if the mark is correctly identified, then the coin represents a new variety.
42	B.VI. 1	1e, 2,27,7,8	The coin belongs to the well known series represented in the present hoard with var. 22 and 23, but the fifth mark i.e. symbol 8 (elephant) is not known in the series, except in the sub-class having symbol 42 as the fourth mark (D. P.: 40H3). On the coins having symbol 7 as the fourth mark, the elephant is seen as the part of a complex symbol, illustrated here on plate IX (fig. 52). It is very likely that the coin is of the same variety as is Bhattacharya i. iv.h and the mark is identified in its incomplete form. But if the mark is correctly identified as symbol 8, then the coin represents a new variety.
43	B.IX.1	1e,2.13,42,7	Of the five marks, the symbol 42 is identified on the coin incomplete. It should be as shown on the accompanying plate. Of the remaining marks symbol 13 and 7 are the fifth marks and they never occur on one and the same coin. So the identification of atleast one mark is incorrect. On the present coin I think some other mark has been mistaken as

Serial No.	Class	Symbols	Remarks
			symbol 7. The coin may be of the variety 31 of the present hoard or 40E7 of D. P. If the coin belongs to the former class then the mark identified as symbol 7 is symbol 9 and symbol 1e is 1i. But if it is of the later variety then the mark identified as symbol 7 is symbol 27 and mark 1e is correct.
44	C. V	1d, 2,6,8,26	Symbols 8 and 26 are the fifth marks. They cannot occur on one and the same coin. So one of them is erred for some fourth mark. Here we think mark 8 has been mistaken for mark 3. Hinder portion of both the marks are alike. The coin is most likely of variety 8 of the present hoard.
45	C.VIII	1f, 2,6,7,12	Symbol 7 and 12 are the fifth marks. They cannot occur on one and the same coin. So one of them is mistaken for some fourth mark, but which one is wrongly identified cannot be suggested off hand in the present case.
46	C. XI	1e, 2,50,x,15	Only four marks of the coins are identified. Mark 50 as identified by Mr. Chakravarti is not seen on any coin in any hoard. Probably it is an incomplete or misidentified symbol. If the identification of 1e is correct, then symbol 50 is misidentified for symbol 27 and the coin belongs to 40A1 or 40G7 of D. P. the two varieties of the two sub-classes having different fourth symbols. It is also probable that the symbol 50 might have been misidentified for symbol 9. In that case symbol 1e will be 1i.

TABLE 4.

New Varieties of the coins, not known from any other source.

Serial No	Class	Symbols	Remarks.
47	A.I.12	1d,2,6,3,33a	The coin belongs to a well known series, which is represented in the hoards with series 1-11, but it has a different first and new fifth mark. Coins having 1f and 33 as first and fifth mark are known from Walsh (A12a), but with 1d and 33a is not known so far. Coins with 1d is known in this series (Walsh A31; Puri: Pl. XXXIX, coin 8) but they have symbol 17 and elephant (symbol 8) as fourth and fifth marks. Probably this coin is another variety of the same with another variety of the fig. 17 as fig. 53. But if 33a is correctly identified, even then it is a new variety.
48	A.II.2	1f,2,4,16,14	The coin belongs to the class represented by series 15-18 in this hoard. Mark 14 is so far seen only on var. 4 of this hoard which is same as 29A10 of D.P. and A10 of Walsh. It is seen for the first time on the coins of this class. So the coin represents an entirely new variety.
49	A.II.4 B.II.4	1f,2,4,16,21	The coin belongs to above class with a new fifth mark 21, which is not known on any coin of this or any other class of any hoard. If the mark is correctly identified, then the variety is new.
50	B.II.1	1f,2,4,16,7	The coin belongs to above class and the fifth mark 7 is a well known symbol, which is seen for the first time in this series. It is atributed to one coin If the identification is correct, it adds a new variety to the series.
51	B.X	1f,2,32,3,8	Mark 32 on the coin is entirely new and represents the class mark, as the other two marks, besides the two constant marks, are the well known fourth and fifth marks. If the identification is correct or the symbol is complete, then it suggests altegether a new class of coins which are hitherto unknown.

APPENDIX B.

OBVERSE MARKS ON THE PUNCH-MARKED COINS FROM BAHAL.

Italicised figures in column 1 show the symbols, which were inaccurately or partly identified on the coins, by Mr. Chakravarti. The Bold figures indicate the symbols that were not identified and described by him. The symbol marked with asterisk has doubtful identification. In the last are those marks, which are refered as probable symbols on the coins, noted against them.

Symbols	Seen on varieties	References			Remarks
		D.P.	Walsh	Bhatt	
1a	25	21		2d	Was also attributed to Var. 1 (group C class IX) and 40. For Var. 1 see App. A, Tab. B. It has 1f. Var. 40 has undiscribed symbol 1m.
1b	21	4		2a1	
1c	...	...	...	...	Omitted Same as 1a.
1d	14,19,20,41,46	2	1f	2b	Was also attributed to Var. *28*, which has sym. 1h.
1e	*22,23,25,37,44,51*	28		2	Was also attributed to var. 29-34 and 43, which have undescribbed sym. 1i. Var. 35 was attributed with var. 1g.
1f	1-13,15-18,27,42,45	20	1a	2a	
1g	24	19		2c	Was also attributed to var. 35, which has sym. 1e.
1h	26,28	11	1c	2i	Var. 28 was attributed with symbol 1d.
1i	29-34		1u	2o	This mark is often mistaken as 1e. For detailed discussion see *J.N.S.I.* Vol. IV p. 109, § 35.

Symbols	Seen on varieties	References			Remarks
		D. P.	Walsh	Bhatta	
1j	37	22		2f1	Var. 37 was wrongly attributed with sym. 1e
1k	38			2k	Proper variety was not identified
1l	39	17		2q	do
1m	40	26		2m	Var. 40 was wrongly attributed with sym. 1a.
2	1-51	1	2	1	
3	1-11,19,45-47	32	3	36	
4	15-18,48-50	32e	3b	12	
5	...				Omitted ; seen on no coin.
6	1-14,41,42,45 46	33	4	11	
7	22,23,25,26, 32,36,51	111a		86	
7a	1,12,13	111	6	87	Was mistaken on the var. as sym. 7
8	2,14,15,19,27 28,41,47,51	29	7	42	
9	29-33	44	9a	89	
10	40	40		7	
11	19,20	39	11a	9	
12	3,45	68	13	23	
13	31,39,43	75a	15a	27	
13a	40	72a		14	Identified other than symbol 13 on class VIII group C but was not illustrated in Mr. Chakravarti's plate.
14	4,48	109	19e		
15	5,38,44	101	20a	67	
16	15-20,27,48,50	99	21	66	
17	14	...	24a	62	'This symbol is described by Walsh and Bhattacharya as 22a and 106 respectively, but both have given incomplete mark. It is seen in its complete form on coin 41, XXIV of Puri's *Excavations at Rairh*.

Symbol	Seen on varities	References			Remarks
		D. P.	Walsh.	Bhatta	
18	6,18,21	92			
19	9,24,25	59	8a	124	
20	7,16		41	74	
21	49				New ; not seen elsewhere.
22	12		18a	18	
23	30,33,34	86		88	
24	22				
25	13		4g	80	
26	8,44	124	42a	110	
27	22,23,34,25,42	43		3	
28	25,36	115		90	
29	25,36	113a		109	
30	39			64	
31	39	57		130	
32	47				New.
33	20		43a	21	
33a	17,47			20	
34	10			78	
35	41				New.
36	12	54	35	134	
37	21	46	34	35	Was also attributed to var. 33, 34, but they have sym. 42 as corrected.
38	21	60	38	123	
39	28	58	48	126	
40	28		45	65	
41	...				Omitted ; part of sym. 4.
42	29-32, 43	48	44	57	
43	24,35			32	
44	24	108		70	
45	38	96		63	
46	38	32c		39	
46a	40	32d			
47	23,37	49		34	
48	26,37	66b		29	
49	26	104		68	
*50	44				doubtful ; incomplete.
51					Probably on Var. 41.
52					Probably on Var. 42.
53					Probably on Var. 47.

"HREZI" ON A COIN OF HORMAZD I OR II

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In a very interesting paper entitled "Observations on Five Sāsānian Coins", *above*, Vol I, pp. 58-71, Mr. Furdoonjee D. J. Paruck refers to a drachm which he originally attributed (cf. *Revue Archèologique*, 1930, p. 234 ff.) to the Sāsānian emperor Hormazd II (303-10 A.D.), but was later inclined, after further study, to assign to Hormazd I (272-73 A. D.). In the legend of the coin in question Mr. Paruck reads the names of three territories forming parts of the Sāsānian empire as Inde, Iradaté and Harezi, which he identifies respectively with Sindh, Mūltān and Rājputānā. Whatever, however, be the value of the reading and interpretation of the words *Inde* and *Iradatī*, there is absolutely no doubt that the suggestion regarding the third word is wrong. Mr. Paruck says, "The reading of the word in the second line on the upper part of the reverse remained for a long time completely illusive, but now I am able to propose the reading HREZI. According to all the early Arab geographers, the old name of Rājputānā was Haraz. It is probable that the original form of this name was Haréz, as on this drachm" (*loc. cit.*, pp. 61-62). He refers to Cunningham's *Ancient Geography of India*, Calcutta, 1924, p. 358, and quotes the following passage in support of the identification of Harez and Rājputānā : "The name of the country is somewhat doubtful as the unpointed Arabic characters may be read as Haraz (حرز) or Hazar (حزر) and Kharaz (خرز) or Khazar (خزر) as well as Jurz (جرز) or Juzr (جزر). But fortunately there is no uncertainty about its position which is determined to be Rājputānā by several concurring circumstances..........." It is a matter of regret, however, that Cunningham's views have not been quoted faithfully and completely. For immediately before the above passage he says, "All the early Arab geographers speak of a Kingdom named Jurz or Juzr which from its position would appear to be the same as the Kiuche-lo of Hwen Thsang." Cunningham further says "Edrisi, quoting Ibn Khordādbeh, states that Juzr or Huzr was the hereditary title of the King as well as the name of the country. This statement confirms my identification of Juzr with Guzr or Gujar, which is a very numerous tribe, whose name is attached to many important places in the north-west India and the Punjāb and more especially to the great peninsula of Gujarāt." It will be seen that, according to Cunningham, the ancient name of Rājputānā was Gujar or Gurjara and not Harez as suggested by Mr. Paruck. It is a matter of satisfaction that the suggestion of the great Indologist, made on insufficient data as early as 1871 A. D., has later been proved definitely by unimpeachable epigraphic evidence. The editor of the Calcutta edition of Cunningham's work, consulted by Mr. Paruck, remarks (pp. 696-97), "The inscriptions of the 9th century also applied the name Gurjara *rāshṭra* to the country north of Ajmer and Sambhar Lake (*Imp. Gaz. Ind*, XII, p. 350). Its capital Pi-lo-mo-lo is modern Bhinmāl, 25°N. and 76° 16′E, a town in the Jaswantpur district of Jodhpur (*Imp. Gaz. Ind.*, VIII, p. 111). Bhinmāl or Bhillamāla, the plateau of the Bhils, was the capital of the Gurjara-Pratīhāras who transferred their headquarters to Kanauj." The statement, although it confuses the Gurjara-Pratihāra empire with the Gurjara country and is not strictly accurate, is sufficient to disprove Mr. Paruck's contention.

That Hiuen-tsang's Kiu-che-lo and its capital Pi-lo-mo-lo stand respectively for Gurjara and Bhillamāla is supported by the Daulatpura inscription of 843 A. D. (*Ep. Ind*, V, p. 211 ff.), according to which the Gurjara-Pratīhāra emperor Vatsarāja (*circa* 780-805 A. D.) granted the village of Śivā in the Deṇḍavānaka *vishaya* (modern Didwana in the Jodhpur State, Rajputānā) of the Gurjaratrā *bhūmi*. In the days of the early Arab geopraphers, therefore, the name of the Jodhpur region of Rājputānā was Gurjaratrā or Gujarāt which was derived from the name of the Gurjara people. That, however, this country included the present Alwar and Bharatpur States in eastern Rājputānā is suggested by the celebrated Arab writer Albīrūnī who composed his work on India about 1030 A. D. Albīrūnī refers to 'Bazāna, the capital of Guzarāt" and places it 25 *farsakh* (about 92 miles) to the north of the kingdom of Mewar (capital Jattaraur, i.e. Chitrakūṭa or Chitor) and 15 *farsakh* (about 55 miles) from Rājaurī lying on the route towards the south-west from Kanoj. Rājaurī (i.e., Rājyapurī) is no doubt identical with Rājyapura (modern Rājorgaḍh in the Alwar State, Rājputānā), which was the capital of Mahārājādhirāja Mathanadeva of the Gurjara-Pratihāra lineage according to an inscription of 960 A. D. Albīrūnī further says, "The distance between Mathurā and Kanoj is the same as that between Kanoj and Bazāna, viz. 28 *farsakh* (about 103 miles)." The above indications show almost beyond doubt that Bazāṇa is no other than the modern Bayānā in the Bharatpur State of Rājputānā. It may be pointed out that Bazāna seems to have ceased to be the capital of Gujarāt in the days of Albīrūnī, as he says, "This town is called Nārāyan by our people. After it had fallen into decay, the inhabitants migrated to another place called Jadura." The name Nārāyaṇa was apparently derived from a celebrated temple of that god at Bayānā. As regards Jadura, Sachau says, "This reading is uncertain. Perhaps all the signs of the Arabic text (احد حدوده) are the name of a place." It, however, seems that the reading intended is Rājauri, i. e. Rājyapurī or Rajyapura which is the same as the modern Rājor. It may further be pointed out that Albīrūnī's *Canon Masudicus* gives the latitudes and longitudes of both Bazāna (or Nārāyan) and Bhillamāla, longitudes being reckoned from the coast of the Atlantic and Bagdad being located at 70°. As however the longitude recorded for Bazāna is palpably wrong, it hardly helps us in locating the city.

The above discussion will show that Harez was never the name of Rājputānā. According to the combined testimony of inscriptions and of Hiuen-tsang (7th century) and Albīrūnī (11th century), the capital of Gurjaratrā or the Gurjara country in Rājputānā was at first at Bhinmāl in the Jodhpur State, next it was at Bayānā in the Bharatpur State, and afterwards at Rājorgaḍh in the Alwar State. The Arab Geographers, therefore, speak of Gurjara and not of Harez.

WEIGHTS, MEASURES AND COINAGE OF MEDIAEVAL GUJARAT

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We have very scanty information about weights, measures and coinage current in mediæval Gujarat—that is, Gujarat under the Chaulukya or Solanki dynasty which ruled in Aṇahilawāḍ Pāṭaṇ from the end of the tenth century of the Vikrama era upto V. S. 1360, when the armies of Sultan Allauddin Khilji invaded and conquered Gujarat.

Politically, culturally and economically the Chaulukya period was the most prosperous period in the history of Gujarat. Literary and inscriptional evidence bears ample testimony to it. Splendour of Gujarat under Sidhharāja and Kumārapāla has become legendary. But it is very strange that not a single coin struck by the Chaulukya kings has been found as yet !

History of Gujarat before the Chaulukyas has come to light mainly through epigraphic and numismatic evidence. Coins of the Indo-Greek rulers, the Kshatraps, the Traikūṭakas, the Bodhis, the Guptas, the Valabhis, the Rāshṭrakūṭas and the Hūṇas are found in Gujarat in large numbers, but it is simply astonishing that we have not, as yet, come across a single coin of the Chaulukya kings, who ruled in comparatively later times, and whose reign witnessed a great commercial development. From this, some scholars are led to believe that the Chaulukya kings might not have struck their own coins and only certain types of metal-pieces were current as coins; while others believe that a great amount of foreign currency was present in Gujarat, and hence the rulers might not have found it necessary to strike coins in their own mints[1] ; they had issued only certain copper-coins known as *Ṭaṅkās.*

But either of these two surmises cannot be correct in their entirety, because we get the names of so many coins from the contemporary Jain *prabandhas* (which are historical works composed from religious point of view), *mahākāvyas,*

[It is possible that a fair percentage of the *Gadhiya* silver pieces, so commonly found in Gujarat and Mālwā, may have been issued by the Chaulukya rulers. *A. S. A.*]

kathānakas and inscriptions. Even the *Dvyāśraya-mahākāvya* of great Hemachandra alone furnishes valuable information in this matter. At several places in the *prabandhas* the *Taṅkaśālās* (mints) are referred to, and some standard coins are mentioned as the *Bhīmapriya*, *Vīsalapriya*, etc., which shows that the Chaulukya kings of Gujarat had got their own mints, and that coins of some of those kings, e.g., Bhīmadeva, Vīsaladeva, etc., were known through their own names.

Information regarding weights and measures which is available from contemporary evidence is even more scanty, and we can hardly get a complete picture of the system prevalent in mediæval Gujarat.

Hence the old Gujarati commentary on the *Gaṇitasāra* of Śridharāchārya, which gives almost complete table of weights, measures and coinage, will be useful to the students of this subject. The only copy available of this rare work is preserved in the Oriental Institute of Baroda, and I am highly indebted to Dr. B. Bhattacharya, Director of the Institute, for putting the manuscript at my disposal for my study. The manuscript contains 7 pages written in fine Devanāgarī script. It was copied down in Aṇahilwāḍ Pāṭaṇ, the mediæval capital of Gujarat, in V. S. 1449 by one Rājakīrtimiśra, for instruction of the children of a wealthy Modha Bania family, which shows that the weights, measures and coins mentioned therein were of current use.

In the beginning of the manuscript there is some miscellaneous writing about arithmetic, which I have omitted here. Then begins the *Gaṇitasāra*. The anonymous old Gujarati commentator of the work has added a great deal of new information in his commentary, which is not to be found in the original. And hence the importance of the work. Names of many weights, measures and coins referred to in the commentary, which is written at Pāṭaṇ in North Gujarat, are found in the inscriptions at Māṅgrol in southern Kathiawad and at Nāḍol in Marwar, which shows that they were current all over Gujarat and also in Marwad, which was a part of mediæval Gujarat politically, culturally and linguistically. This commentary is the only source available, wherein we get systematic tables of weights, measures and coins of this period, and as such, I take the opportunity to publish it here with relevant notes. But I must say that the subject is so important and interesting that it deserves to be treated in a separate monograph.

The text of *Gaṇitasāra* with the old Gujarati commentary, as given in the manuscript, is as follows—

I. नत्वा शिवं स्वविरचित····गणितस्य सारमुद्धृत्य ।
लोकव्यवहाराय प्रवक्ष्यति श्रीधराचार्यः ॥

प्रवक्ष्यति प्रकर्षेण कथयिष्यति । कोऽसौ श्रीधराचार्यः । किं प्रवक्ष्यति । सारं गणितस्य । कस्मादुद्धृत्य । पौलस्त्यलोमकवशिष्ठसौरिपितामहादीनां गणितसिद्धान्तानवलोक्य । किमर्थं वक्ष्यति । लोकव्यवहाराय । किं कृत्वा । शिवं नत्वा ।

शिवु भणीइ देवाधिदेवु भट्टारकु महेश्वरु किसु जु परमेश्वरु, कैलासशिषरुमंडनु, पार्वतीहृदयरमणु, विश्वनाथु जिणं विश्व नीपजाविउं तसु नमस्कारु करीउ बालावबोधनार्थु बाल भणीइ अज्ञान तीहं अवबोध जाणिवा तणइ अर्थि, आत्मीय यशोवृद्धयर्थु श्रीधराचार्यु गणितु प्रकटीकृतु

पुनः किंविशिष्टः । कियन्मात्रं गणितज्ञः । सर्वज्ञानार्थमाह ।
उत्तरतः सुरनिलयं दक्षिणतः मलयपर्वतं यावत् ।
प्राग् पयोदधिमध्ये नो गणकः श्रीधरादन्यः ॥

उत्तरदिशिं सुरनिलयु पर्वत सीमा, दक्षिणदिशिं मलयपर्वत सीमा, पूर्व दिशिं क्षीरसमुद्र सीमा, पश्चिमदिशिं क्षार समुद्र सीमा—एतलां मध्ये श्रीधराचार्य गणक

[After this comes some unimportant writing about arithmetical numbers, which has been omitted here.]

II. षोडशपणः पुराणः पणो भवेत् काकिणीचतुष्केण ।
पश्चाहतैश्चतुर्भिर्वराटकैः काकिणी एका ॥

अतो व्याख्यानम् । वराटक भणीइ कउडा, तेहे चार कउडेपांचगुणे कीधइ हुंते २०, तेहे २० कउडे कागिणी ते भणीइ बोडी, ४ कागिणी पणु, १६ पणि पुराणु, ५ कउडे पावीस, ४ पावीसे वीसु, ५ वीसे लोहडिउ, ४ लोहडीए रूउ, चिहा ऊणे ७ लोहडीए वांकुडीउ, ५ रूए एक द्रामु, द्रामि ५ रूआ, द्रामि २ द्रमढ, द्रामि ३ वांकुडा, द्रामि २० लोहडीआ, द्रामि ४० अधवा, द्रामि ८० सवावीसा, द्रामि १०० वीसा, द्रामि ४०० पावीसा

III. हिव सुवर्णादिक धातुतौल्य जाणिवा तणइ अर्थि आर्या १ कहीसिइ किसी किसी छइ आर्या ?

माषो दशार्धगुंजा षोडषमाषो निगद्यते कर्षः ।
ससुवर्णसासुवर्ण (?) स्तैरेव पलं चतुर्भिश्च ॥

आर्या तणउ किसिउ अर्थु ? गुंजा भणइ चिणुठी वचइ रती, दश तणइ अर्धि पांचि गुंजा १ मासु, तेणे १६ मासे कर्षु, तेणे ४ कर्षि पलु, ६ पलि पामणु, १२ पलि अधमणु, २४ पलि मणु, १० मणि धडी, १० धडी भारु, इणि परि तोलतां भारसइ लेखउं

IV. हिव सुवर्णादिक धातुतौल्य प्रमाणम् ।

यवैस्तु निष्पावमुषन्ति षड्भिरष्टाभिरेभिर्धर ' प्रदिष्टम् ।
गद्याणकं तद्द्वितयेन ·······व्यावर्णयन्तीह सुवर्णदक्षाः ॥

इह अस्मिन् स्थाने सुवर्णदक्षाः सुवर्णपण्डिता व्यावर्णयन्ति कथयन्ति ।

८ सरसवि जवु, २ जवि रती, तेहे ३ रती वालु, तेणे ८ वालि धरणु वचइ अधगदीयाणु, १६ वालि गदीयाणु, तेहे १० गदीयाणे ५ल, तेहे १५ पलि मणु

V. तृतीय परिं जाणिवा तणइ अर्थि वृत्तु १ कहीसिइ–

निष्पावकानां युगलानि सप्त धाटीपटीश्रं घटके ब्रुवन्ति)
पलैर्द्विरुक्तं दशकेन तेषां तौल्यं प्रमाणं व्यवहारसिद्धिः ॥

निष्पावक भणीइ वालु, तेहि १४ वालि धडउ, तेहे १४ धडे पलु, तेहे २० पलि मणु

VI. हिव सुवर्णादिक धातुतौल्यप्रमाणम् । सुवर्णरूप्यवस्तुपित्तलकांस्यसीसकलोहकथीरुगजदन्तानां मंजिष्टादिपट्टसूत्रकर्प्पासिक तथा कर्पूरअगरुधुरतिगोलालुकुंकुमकस्तूरिकाप्रभृतयः । सूंठिपीपलिहिंगुमरीचादीनि वस्तूनि तौल्यानि विद्यन्ते ।

कुंकुमादीनि १० गदियाणे पलु सुवर्णरूप्यादि पलु १० गदीयाणे, पट्टसूत्र पलु १६ गदीयाणे एवं कनूजमालवगुर्जरादिदेशप्रमाणम्

VII. हिव धान्यमपित जाणिवा तणइ अर्थि आर्या १ कहीसिइ. किसी छइ आर्या ?—

खार्येका षोडशभिर्द्रोणैश्चतुराढको भवेत् द्रोणः ।
प्रस्थैश्चतुर्भिराढक एकः प्रस्थश्चतुःकुडवम् ॥

आर्या तणउ किसउ अर्थु ? १२ अधवालि १ कूडवु, ४ कुडवि प्रस्थु, ४ प्रस्थि आढकु, ४ आढकि द्रोणु, १६ द्रोणि खारी

VIII. पुनरपि धान्यमपित जाणिवा तणइ अर्थि वृत्तु १ कहीसिइ. किसिउ वृत्तु ?

चतुष्टयं खल्विह पल्लिकानां मनस्विनो मानकमामनन्ति ।
तैः सेतिकैका कथिता चतुर्भिः स्यात्सेतिकानां षट्केन हारी ॥

किसउ अर्थु—४ पवाले पाली, ४ पाली माणु, ४ माणे सेइ, १२ माणे पडकु, २ पडके हारी, ४ हारी माणी, अथानन्तरं माणीसइ लेखउं ।

३. ...डे छोइहउ, २ छोहिए पवालिउं, २ पवाले अधवाली, २ अधवाली पाली, ४ पाली माणउ, ४ माणे सेइ, ८ सेइ हारउ, १६ सेइ कलसी, १० कलसी मूडउ, मूडइ १० कलसी मूडइ २० हारा, मूडइ १६० सेइ, मूडइ ६४० माणा, मूडइ २५६० पाली, मूडइ ५१२० अधवाली, मूडइ १०२४० पवाली, मूडइ

२०४८० छोहिआं, मूडइ ४०९६० अधछोहीआं, मूडइ १५९७४४०० चोखा, मूडइ १६३८४० गड मूडइ ३२००००००० राई ।

IX. द्विव रसमपित जाणिवा तणइ अर्थि आर्या १ कहीसिइ. किसी आर्या ? [The *āryā* is not written in the ms., probably owing to the copyist's oversight.]

१३ तिल टीप, ४ टीपि लगार, ४ लगारि पावली, २ पावली अधउली, ४ पावली करसु, ४ करसि पलु, ४ पलि सोहलु, २४ करसि डुढीउं, ४० करसि आढीउं, ४ सोहले पाइउं, ८ सोहले अधघडउ, १२ सोहले पुडघडउ, १६ सोहले घडउ, घडइ ३० अधवारणां, घडइ २५६ करस घडइ १०२४ पली, घडइ २०४८ अधउली, घडइ ४०९६ पावली, घडइ ८१९२ अधपावली, घडइ ६५५३६ टीप ; इणि परि मपतां घडसइ लेखउं ।

X. पृथ्वीमपित जाणिवा तणइ अर्थि आर्या १ कहीसिइ. किसी छइ ज आर्या ?

हस्तोऽङ्गुलविंशत्या चतुरन्वितया चतुष्करो दण्डः ।
तद्द्विसहस्रं क्रोशो योजनमेवं चतुःक्रोशम् ॥

आर्या तणइ किसउ अर्थु ? ८ सरसवि जवु. ६ जवि आंगुल, २८ आंगुलि हाथु, ४ हाथि दंडु. २००० दंडि क्रोशु. क्रोशु भणीइ गाउ, ४ गाउ जोअणु, ४ जोअणि दंडु ।

XI. दण्डो भवेत्पाणिचतुष्टयेन दण्डैस्त्रिभिर्नैतनकं वदन्ति ।
द्विसहस्रसंख्यैरुभयप्रदण्डैर्निवर्त्तनं तं व्यवहारप्रज्ञाः ।
तद्द्विशतिर्भूतलमानमाहुः वसुन्धरामानविधानधीराः ॥

वृत्तु भणइ किसउ अर्थु ? २४ आंगुलि हाथु. ८ हाथि दंडु, ३ दंडि वंशु, १३ वंशि नेतनु, २० नेतनि हलवाउ, हलवायि ४८३८४० जव ।

[Here we find some *ślokas* giving information about Puranic geography and division of time, and also the commentary on those *ślokas*, which being not relevant to our purpose, I have not given here.]

एवं नत्वा गणितसारं श्रीधराचार्यकृतं समाप्तम् ।
चलन्ति मेरुप्रभृति कुला(चला)श्चलन्ति ताराग्रहभास्करादयः ।
कल्पान्तकाले चलति महोदधिर्न साधुवाक्यं चलति कदाचित् ॥
यादृशं पुस्तके दृष्टं तादृशं लिखितं मया ।
यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥
उदकानलचोरेभ्यो मूषकेभ्यस्तथैव च ।
रक्षणीयं प्रयत्नेन यतः कष्टेन लिख्यते ॥

भग्नपृष्ठकटीग्रीवं वक्रदृष्टिरधोमुखम् ।
कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ॥

सं० १४४९ वर्षे वैशाख वदि ११ रवौ श्रीमदणहिल्लपुरपत्तने समस्तराजावली-समलंकृतश्रीदफनखानराज्ये मलिक श्रीशिलारसीहे व्यापृयमाणे सति । श्रीमोढज्ञातीय त० गोगासुत ठ० अमरसीहसुत थिरपाल-डुङ्गर-वइरसीहप्रभृति समस्तभ्रातृवर्गेभ्यः भ्रातृपुत्राणां पठनार्थ पितृव्य चाणारी (?) राजकीर्त्तिमिश्रैः सूत्रपुस्तिका लिखिताऽस्ति ॥ छ ॥ शुभं भवतु कल्याणं लेखकपाठकयोः ॥ श्री ॥

NOTES

The manuscript of the *Gaṇitasāra* was copied down in V. S. 1449, i. e. about 89 years after Gujarat was conquered by the Moslems (V.S. 1360). The commentary in old Gujarati must have been composed sometime before this date, probably during the Rajput rule. But from the form of the language, it is evident that the work can hardly be earlier than the first half of the fourteenth century of the Vikrama Era. The date of the copying down of the work and the fact that it was copied down for the instruction of the children of a family of the merchant class, possibly by the family teacher, shows that the tables of the weights, measures and coins which were prevalent during the Hindu rule were also generally current even after the Moslem rule was established.

I. The author says that he is writing this commentary for *Bālāvabodhana*—that is, for the enlightenment of the common people. It would be interesting to note that in old Gujarati, especially in the Jain literature, Gujarati commentaries of Sanskrit or Prakrit works are generally known as *Bālāvabodhas*.

II. This is the table of coins. Names of several coins mentioned in this table are found in some inscriptions from Gujarat and Marwad, while others like *Lohaḍiu*, *Vāṅkuḍiu*, and *Dramaḍha*, etc., are known for the first time. The name *Viṁśopaka*[1] is found in an inscription of Ṭhakkur Rājapāladeva from Nadol, dated V. S. 1200. The *Vīsā* in this table is the same as *Viṁśopaka*. It was a small coin of copper. The word is spelled as *Vīsopaka* also[2]. The word *Rūo* has been used in an inscription of above mentioned Rājapāladeva dated V. S. 1202[3]. In an inscription in the Soḍhaḍi Vāv at Māngrol in the Southern Kathiawad, dated V. S. 1202, the word Rūpaka is mentioned as follows—तथा लाठिपद्रापथके ठ० मुल्लूकेन रूपकैकः प्रदत्तः ।[1] The *Rūpaka* of this inscription and *Rūo* of above mentioned Rājapalādeva's inscription are probably indentical with *Rūo* in our table. Achārya Hemachandra mentions *Rūadau* in an Apabhraṁśa verse quoted in his Prakrit Grammar—धम्मि न वेच्चइ रूअडउ (4-419), 'He does not spend even a rupee after dharma'. This *Rūadau* is the same as *Rūu.*

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[1] Jinavijayaji: *Prāchīna Jain Lekha Saṁgraha*, Vol. 2, No 333,

[2] *Ibid*, No. 334.

[3] *Ibid*.

In the Mangrol inscription we also find the word *Kārshāpaṇa.* This coin is very old. We find it in the Smṛitis of Manu, Yājñavalkya and Nārada. *Kārshāpaṇa* was sometimes considered equal to 1 *paṇa* and sometimes to 16 *paṇas*[2]. Our table says—षोडशपणः पुराणः; which indicates that *Purāṇa* may be a synonym of the silver *paṇa,* which was equalled to 16 copper *paṇas.* It is evident from the table that the *Paṇa* was a copper coin, and that its price was equal to 80 cowries.

In the beginning of the table we find—२० कउडे कागिणी ते भणीइ बोडी । The word *boḍī* mentioned herein is old. In an Apabhraṁśa verse quoted by Āchārya Hemachandra in his Prakrit grammar, we find—केसरी न लहइ बोड्डि अवि, गय लक्खेहिं घेप्पन्ति (4-335), "The lion does not get even a *boḍī,* while the elephant is bought at lakhs of rupees." The Sanskrit commentary called *Doḍhakavṛitti* on the Apabhraṁśa quotations of Hemachandra explains the word as *Kapardikā* (cowrie), but our table definitely shows that Kāginī (Sk. Kākinī) or Boḍī was not a cowrie, but its price was equal to 20 cowries. As the verse quoted by Hemachandra indicates, it was a token of insignificant value.

The word *drama* or *dramma* is found very often in literature and inscriptions. It is current as *dāma* in several modern Indian vernaculars. Originally the Sanskrit word *dramma* is derived from the Greek word *drachme. Dirham* used for the coins of Moslem rulers like Mahmūd of Ghazna was also from this word. It was the largest standard coin, and was made of gold or silver. Our table says that *dramma* was equal to 5 *Rūpakas.*

Several coins which are not referred to in our table are found in the commentary on the *Dvyāśraya Mahākāya* of Hemachandra. In addition to the *Rūpaka,* the coin for half a *Rūpaka* was also current, and it was known as *Bhāgaka*

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[1] G. V. Ācārya : *Historical Inscriptions of Gujarat,* Vol. 2. no. 145.

[2] When *paṇa* was merely a contraction of *kārshāpana,* it was equated to it ; when it is stated that one *paṇa* was equal to 16 *paṇas* the rates of value between the copper *paṇa* (roughly equal to 80 *rattis*) and silver *paṇa* (roughly equal to 32 *rattis*) is stated.

(17-94). There are references of the coins equal in price to 20 *Rūpakas* (17, 81). These must be golden coins. Among other golden coins, *Bista* and *Nishka* are referred to. The weight of *Nishka* was 108 *suvarṇapalas* (17, 83-84), and of *Bista*, 16 *Māshas* (4,445). According to our tables (see III, IX), *pala* was equal to 4 *Karshas*, and it shows that *Nishka* must be a golden coin of very large size. *Śurpa* was a small coin; a flower garland could be had for a *Śurpa* (17, 48). *Prastha* is also referred to as a coin.

III, IV, V. These are the tables of weights for precious metals like gold and silver. The table given by the Smṛitikāras Manu, Yājñavalkya and Nārada is like it. There was considerable difference of opinion among the authors from different provinces of India regarding the weight of *māsha*, *karsha*, etc. Almost all the weights referred to in these tables are already known from various other sources. But even then, the present tables are particularly important in as much as they state for the first time, what system of weights was used in a commercial province like Gujarat for precious metals.

It is not mentioned here as to from what substance these weights were made. But elsewhere we are told that either they were made of iron or of the stones from rivers Gaṇḍakī or Narmadā, which being very hard would not be easily worn out.

VI. Our table says that one and the same weight carried different values with reference to different articles. In case of perfumes like saffron, and precious metals like gold one *pala* was equal to 10 *Gadiāṇās*, while in case of fine textiles, it was equal to 16 *gadiāṇās*. The commentary adds that this system of weights was prevalent in the countries of Kanoj, Malva and Gujarat.

VII. These are the weights for corn. They date from a very old time. We find them in the *Arthaśāstra* of Kauṭilya, and also in the *Bhaviśyapurāṇa* and the *Padmapurāṇa*. In the *Purāṇas* the table has been given exactly like this, but in addition, two more items are mentioned: 2 *Palas* = 1 *Prasṛti*, 2 *Prasṛtis* = 1 *Kuḍava*. It seems that the *Kuḍava* was = 16 tolas, *prastha* = 64 tolas, *Āḍhaka* = 256 tolas, and *Droṇa* = 1024 tolas.

VIII. These are also the weights for corn. They are especially important, because very few of them are current in modern Gujarat and Marwad; and only a small number of them is known from the literary and inscriptional sources. *Pavālā* and *Pāli* of this table are synonymous respectively with *Pāilā* and *Pāili*. The word *Pāilā* is mentioned in the Suṇaka grant of Karṇa Solaṅki of V. S. 1200, and also in the Nāḍol inscriptions of Ṭhakkur Rājapāladeva of V. S. 1200 and 1202. Pāilā was equal to four lbs.

The weight *Mudā* is referred to in the table. It is said that one *Mudā* was equal to 10 *kalasis*. In the present day Gujarat, *Kalasi* is = 16 maunds. As the table says that one *Kalasi* = 16 *Sei*, we may take *Sei* as equivalent to one maund.

From the literary sources like the *Jagaḍucartra* of Sarvānandasūri it is known that Jagaḍushāh, that great philanthropist from Cutch, had distributed thousands of *mudās* of corn among the poor during the great three year famine of V. S. 1313-15. During the Chaulukya period, Cutch was a part of the Gujarat empire, and there is no wonder if an identical system of weights and measures was prevalent in Gujarat and Cutch.

The *Dvyāśraya* commentary of Purṇakalaśa furnishes a useful new reference. It gives a weight *āchit*, and adds that it was equal to 10 *bhāras* (4-45). At several other places *Śakaṭ* (a cartload) has been given as synonym of *āchit*, and its weight is said to be 6400000 *Guṁjās*. In the same work a measure called *Lohita* is also given (17,82)

IX. Measures for liquids like oil and ghee. Several of the names are known for the first time from this table.

X, XI. Measures for land. Most of the measures given in this table are quite well known and are current in many parts of modern India. In the inscriptions the word *Halvāu* is given as *Halavāha* (modern Gujarati *Halavā*—"a piece of land which can be tilled by one plough") The measure *Netana* is known for the first time, as far as my information goes.

A NEW FIND OF GOLD COINS IN RAIGARH STATE

By Dr. A. S. Altekar, Benares Hindu University.

The five gold coins that are discussed in this paper were found together in a field in Kharsia circle of Raigarh state in Central Provinces along with a broken and twisted copper pot. The exact place of the find is the bed of the outlet of a field in village Parsadih, 13 miles from the Kharsia Railway Station of B. N. Railway, 74 miles east of Bilaspur. The find was reported to me by Pandit Lochan Prasad Pandeya, Hon. Secretary, Mahakosal Historical Research Society. I then wrote to Mr. J. Mahanta, Bar-at-law, Dewan Saheb of Raigarh State, for a loan of the coins for examination and photographing. He readily acceded to my request and placed the coins at my disposal for publication. The numismatic world owes him a great debt of gratitute for the facilities given by him in the publication of the coins. The broken and twisted copper pot found along with them is most probably a part of the pot in which the hoard was originally kept. The pot however was a small one and could hardly have contained more than twenty coins of the *Padma-ṭaṅka* type.

This discovery sheds considerable light on the medieval history of south Kośala. Of the five coins, one belongs to the Muslim period. It was deciphered for me by Rai Bahadur Prayag Dayal. It is a *mohur* of Nasiru-d-din Mahmud I, who is known to have ruled at Delhi between 1246 and 1266 A. D. He was a pious and abstemious ruler ; government was carried on by Balban ; but the *de jure* ruler was permitted to issue coins. The date of the coin is off the flan. It must have been some year between 660 and 669 A. H. Whatever the full date may have been, it clearly falls within the known dates of Nasiru-d-din Mahmud. The coin is an issue of the Dehli mint. It measures 1·1″. I give below its description.

Obverse. In double circle	*Reverse.* In double circle
فى عهد الامام	السلطان الاعظم
المستعصم امير	ناصرالدينا والدين
المومنين	ابوالمظفر محمود
Margin—	بن السلطان
ضرب هذه السكة........	Margin—
Small circles over عهد	ضرب هذه السكه بحضرت دهلى
and متعصم	فى سنة..........

Translation of legend on obverse,
'In the time (of) the Imām
Al must'aṣim'
Commander of the faithful.'

Traces of date are visible, but it cannot be made out with certainty.

Pl. XA, 5

Of the remaining four gold coins in the find three are *Padma-ṭaṅkas* of the Yādava king Siṅghaṇa, *c.* 1210 to *c.* 1247 A. D. The *Padma-ṭaṅkas* of this type have been long known to numismatists. They were first published by Eliot in his *Coins of South India*; he conjecturally ascribed them to the Kadamba dynasty ruling in the 5th or the 6th century A. D.[1] Rapson also accepted this attribution to the Kadamba dynasty, but doubted whether the coins can be as old as the 6th century A. D.[2]

It was Mr. Srinivas Raghav Aiyangar who for the first time advanced the theory that these *Padma-ṭaṅkas* are really the coins of the Yādava rulers who were in power in the 13th century A. D. In *Numismatic Supplement*, No. 250, he has published and illustrated the coins of four Yādava rulers, Siṅghaṇa, Kṛishṇa, Mahādeva and Rāmachandra[3].

Three of the four *Padma-ṭaṅkas* found in the present find bear a close resemblance to the coins of Siṅghaṇa illustrated by Mr. Aiyangar. They are all cup-shaped, concave on one side and convex on the other. The reverse is quite blank. The obverse has got a lotus in the centre and four marks punched in four corners. At each end of one diagonal, there is a partly preserved letter Śrī in the old Kannaḍa Telugu script. At one of the ends of the other diagonal we have the name of the king and at the other the auspicious mark of a conch.

On the three coins of Siṅghaṇa, his name can be read fairly well on the original pieces. But as the coins are concave, it is difficult to photograph them so well as to render the legend legible in the photograph. I have therefore given a drawing of the first of them, which faithfully represents the legend in the original form and characters. In the case of coin No. 1, the plate gives two photographs, 1a and 1b, with different exposures, and also its drawing, 1c. The first letter *sa* is very clear on all the three coins. Its upper left limb is truncated on coin **No. 1, Pl. XA, 1a**; its remaining portion can be clearly seen in the drawing **(Pl. XA, 1c)** which will enable the reader to make out its outlines on the coins illustrated in **Pl. XA, 2-4**. The first letter is simply *sa* on coins Nos. 1 and 2, **Pl. XA, 1-2**, but *sā* (standing for *sī* with its *mātrā* truncated) in coin No. 3, **Pl. XA, 3.** The letter *gha* is also clear on all the three coins; its form can be made out in the drawing of coin No. 1, **Pl. XA, 1c** which will enable the reader to trace it in the rather dim photographs. *Gha* is followed by *ṇa* which is of the modern Nāgarī variety, with three prominent lines hanging down. It is quite clear on all the coins in the original and its form is faithfully reproduced in the drawing of coin No. 1. It is hoped that it will enable the reader to trace its outlines on **Pl. XA, 1-3.**

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[1] Eliot : *Coins of South India*, p. 56.

[2] Rapson : *Indian Coins*, p. 32 pl. V, 18.

[3] *J. A. S. B.*, 1925, Numismatic Supplement, p. 6.

There can thus be no doubt that the full legend is Siṅghaṇa, and that these coins were issued by the famous ruler of the Yādava dynasty of that name.

The upper part of the letters on the fourth coin, **(Pl. XA, 1-2)** has been truncated; it is therefore difficult to conjecture what the name of the king was who issued the coin. I am however publishing a photograph of the coin in the hope that it may be later found useful for comparison when better preserved specimens of this type are found.

On the coins of Siṅghaṇa below his name there is an object, which can best be described as a sword in its sheath. There are two dot-like objects attached to the sword; they may be intended to indicate the handle of the sword or the loop of the sheath.

On the fourth *Padma-ṭaṅka*, we have a bow below the legend instead of the sword. A similar bow can be seen on the *Padma-ṭaṅka* published by Eliot in *Coins of South India*, Pl. I, 8.

This discovery of the three coins of the Yādava king Siṅghaṇa along with a coin of Nāṣiru-d-dīn Maḥmūd in the fields of the village Parsadih in Raigarh state in Eastern C. P. or ancient south Kośala throws important new light on the history of the Yādavas. In his well-known *praśasti*, Hemādri claims that the Yādava king Siṅghaṇa had captured an elephant corps belonging to king Jājalla and deprived king Kakkula of his sovereignty.[1] Pāṭana inscription, dated in 1206 A.D., states that kings of Mathurā and Benares had felt the sting of the Yādava power and that a petty general of Siṅghaṇa had defeated a Muslim ruler.[2] In the absence of

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१. येनानीयत मत्तवारणघटा जाज्जल्लभूमिभृतः ।
कक्कूलादवनीपतेरपहृता येनाधिराज्यश्रियः ॥ V. 41.

२. पृथ्वीशो मथुराधिपो रणमुखे काशीपतिः पातितः ।
येनासावपि यस्य भृत्यबट्टुना हंमीरवीरो जितः ॥ *E.I.*, I, p. 340.

corroborative evidence these claims were usually taken to be unfounded. Jājalla II, the last Eastern Chedi ruler of that name ruling in South Kośala or Chhattisgarh, died in *c.* 1170. The dynasty did not however terminate with him ; Jājalladeva II was succeeded by Ratnadeva III and the latter perhaps by Pṛithvīdeva III. No Jājalladeva III is however known to have succeeded these rulers in the first decade of the 13th century.

The discovery of three coins of Siṅghaṇa in the very heart of the kingdom of the Chedis of Ratanpur now enables us to understand the statements in Hemādri's *praśasti* better. It is possible that Pṛithvīdeva III may have been succeeded by Jājalladeva III ; only we have yet got no definite evidence to prove his existence or rule. Or it may be that in *c.* 1270 A. D. when Hemādri composed his eulogy, there was no definite information at Devagiri about the name of the Eastern Chedi king defeated by Siṅghaṇa about 60 years before. Jājalladeva was however a name closely associated with the Eastern Chedi dynasty, and Hemādri may have thought it convenient to introduce it in connection with the exploits of his patron's grand-father. It is well known how Chaucer introduces [D]emetrius as king of Ind in his Knight's Tale, the incidents in which occurred more than 1500 years after the death of that Indo-Bactrian king. Hemādri may have done the same, if it is conclusively proved that Pṛithvīdeva III was really never succeeded by a Jājalladeva III, ruling in Chattisgarh in the first decade of the 13th century.

While admitting that the gold coins often travel over long distances with traders and pilgrims, it has to be recognised that the discovery of the three coins of Siṅghaṇa in Raigarh state, which formed the very heart of the old Eastern Chedi kingdom, now makes it very probable that Hemādri was not merely drawing on his imagination, when he referred to the defeat of king Jājalla by Siṅghaṇa. It would appear that Siṅghaṇa not only defeated his contemporary in Chhattisgarh, but also occupied the country for some time as claimed by a Yādava inscription found in Mysore.[1] Eastern Chedi rule had practically come to an end by the beginning of the 13th century, and it is not unlikely that after the defeat of Jājalla III, the Yādavas may have occupied a portion of the kingdom for a few decades. It must have been during this period of occupation that gold coins of the conqueror began to circulate in Chhatisgarh, some of which were included in the hoard that was discovered in Parsadih village.

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[1] of क्षोणीवल्लभजाजल्लदेवकरिघटासंघटनदुर्धरराज्यहरः Chikka Sakkanna Inscr., *An. Rep. Mysore Ar. S.*, 1929, p. 143.

The statement of Hemādri and the Pāṭaṇa plates that Siṅghaṇa deprived king Kakkula of his sovereignty must also be taken to mean that he defeated the contemporary ruler of the Western Chedi house of Jubblepore, rather than a king of that very name. It now appears probable that the Yādavas were in a position to retain the Chedi dominions for two or three decades. While they held Jubblepore and Ratanpur, they may have made an effort to capture Benares also; hence the statement of the Pāṭaṇa inscription that the king of Benares felt the sting of the Yādava power. Whether the Yādavas ever penetrated upto Mathurā as claimed by the Pāṭaṇa inscription must be left an open question in the present state of our knowledge.

The Yādavas probably held the Chedi dominions for about three decades. The discovery of the coin of Nāṣiru-d-dīn Maḥmūd along with the three coins of Siṅghaṇa shows that it was probably during his rule that the Yādavas had to evacuate this territory owing to the pressure of the Muslim advance. The claim of the Pāṭaṇa inscription quoted on p. 149 above, that a petty general of Siṅghaṇa defeated a Muslim general may refer to some of the incidents of the conflicts between the two powers in Chhattisgarh. It is however also likely that it may refer to some skirmishes on the outskirts of Mālwā, where also conflicts between the two powers were possible.

DIRHAM OF AL MUQTADIR

BY MR. NAJI AL ASIL, DIRECTOR GENERAL OF ANTIQUITIES, IRAQ.

[A paper on a Bull and Horseman type of coin of the Abbasid Caliph Al Muqtadir Billah Jaafar has been published by me in this *Volume* on pp. 75-78. I had requested Mr. Naji Al Asil, Director General of Antiquities, to throw further light on the coin. I am printing below his communication, which was received too late to be published along with my original paper.

A. S. A.]

Dear Sir,

With reference to your letter dated 25/11/1946 in which you enquired about the Dirham of Al Muqtadir, which was found by this Department, we append below some explanations. Other detailed information will be included in a future number of "*Sumer*".

1. To our knowledge no dirham has been found on one side of which is a picture of a bull and on the other a mounted horseman except the Dirham of Al Muqtadir in question.
2. This is not an ordinary dirham used in currency. It must be of the kind called "Silat" dirhams, which are usually struck on occasions such as "Ids" and festive celebrations.
3. To our knowledge, the most ancient Abbasid pictorial coin is that of Al Mutawakkil Allah. On one side of it is the picture of the Caliph with a camel and driver. It was struck in 241 A.H.
4. The coins which were struck by the Shahi kings of Kabul valley and the Punjab, bearing the pictures of the bull and the horseman, (i. e. those which resemble the dirham of Muqtadir and are published in the first Volume of the *Catalogue of the Coins in the Indian Museum* by V. A. Smith, pp. 259, Plate No. 26, Nos. 1, 2, 3, 4, 5) bear Indian inscriptions, while the dirham of Al Muqtadir has its beautiful Kufic lettering.
5. These coins which were struck by the Shahis of Kabul have been thus referred to by Shaikh Ja'afar bin Ali of Damascus in his book "Mahasin Al Tijarah" which he wrote in the year 670. A.H.

The Author says :

"I was sitting one day in Tripoli in Syria in the market when an auctioneer came with broken silver amongst which there was a sound dirham. Its weight exceeded one "mithcal"; on one side of it there was a picture of bull, on the other an image of a mounted horseman with a very handsome face. On both sides there were inscriptions in a language I do not understand. I bought the silver and the dirham remained in my hands. One of the learned men of Damascus, Persian in origin, saw it with me. He told me that he knows the origin of this dirham. It is, as he said, struck in India, and is being used extensively in Gazna. He recited some verse in Persian in this dirham.

He told me further that the translation of the inscriptions on one side is :—

"Anyone who keeps this dirham and does not spend it except in a reasonable way, on religous commands, is like the horseman who is master of the animal and himself.[1]

On the other side the inscription is :—

"He who spends this is like the bull in discrimination. He does not know himself or anything else."

6. It is our opinion that the minter who struck the dirham of Muqtadir provided the model for the coins of the Shahis of Kabul. The bull resembles an Indian bull in appearance. The other interpretation is that the dirham is of Indian origin. The horseman is represented carrying the reins in his right hand contrary to the Arab custom. The right hand is reserved usually for the sword.

[I am looking forward with great interest for further information on this interesting coin type, which the Director General of Antiquities has promised to publish in a future number of the *Sumer*. I had referred to two possibilities about the interpretation of this type. (1) That the coin type may have been borrowed by the Baghdad Caliph from the Shāhi rulers of the Kabul valley (2) That it may have been issued by some Hindu chief recently converted to Islam, who was a feudatory of the Caliph. I have already indicated that the first of the above two views appeared to me as probable.

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[1] [The translation of the obverse legend, as given by the learned scholar of Damascus to Shaikh Ja'afarbin Ali, is a pure fiction. This side has only the name of the king. The reverse has no inscription at all, except in the case of the coins of Spalapatideva, the legend on which has not yet been deciphered, *A. S. A.*]

The insuperable difficulty in accepting the Director General's view that the Hindu rulers of the Kabul valley borrowed this type from the dirham of Al Muqdadir is that there is clear evidence to show that they started this coin type in *c.* 875 A.D., i.e. about fifty years before the time of the Caliph Al Muqtadir. It will be possible to accept the view that the type first originated in Baghdad, if it could be proved that it had been started by some predecessor of Al Muqtadir earlier than *c.* 875 A. D.

It is further worth noting that the type was not one ordinarily used in currency, as Mr. Naji al Asil has himself observed above. There is no evidence whatever to show that its specimens were current in the Kabul valley rendering their imitation probable. The coins are so rare that they are a numismatic novelty. The coins of the Shahi rulers were on the other hand quite common at Ghazna and well known in Western Asia, as shown by the testimony of the Arab Author quoted by Mr. Naji Al Asil. They could therefore well have been borrowed in Baghdad. *A. S. A.*

SOME INTERESTING COINS IN WATSON MUSEUM.

By Mr. B. L. Mankad, B. A., LL. B., Curator,
Watson Museum, Rajkot.

I publish in this paper few coins of Rana Vikramaditya of Porbandar and of Zorawar and Bismilla, the Rulers of Radhanpur which are in the coin-cabinet of the Watson Museum, Rajkot. They differ in some respects from the coins of the same rulers in the Indian Museum, Calcutta, as described by Mr. Allan in Volume IV of *Catalogue of Coins in the Indian Museum*. They therefore deserve to be brought to the notice of the numismatists.

Coins of Rana Vikramaditya of Porbandar

Like the early coins of Nawanagar, the reverse of these coins of Rana Vikramaditya contains the design adopted from a Gujarat coin of Muzaffar Shah III which reads مظفر شاه السلطان. Below this is added in Nāgarī श्री राणा On the obverse are found the portions of the legend ارحمس بتايد شمس الدينا , الدين (Pl. XC, 1-2). There are seven silver and eighteen copper coins in the Museum of this type. The weights and sizes of silver coins vary from 15 to 68 grains and ·3 to ·55 inches respectively, while those of copper coins vary from 58 to 170 grains and ·48 to ·65 inches respectively.

The coins described in Mr. Allan's *Catalogue* resemble these coins in several respects, but they differ from them in having on the reverse श्री राम instead of श्री राणा. It would be worthwhile ascertaining what import the word राम could have on these coins. The word राणा would of course denote the title of the rulers. These coins were issued from 1831 A. D. and onwards.

Coins of Zorawar & Bismilla, Rulers of Radhanpur.

Kings Zorawar and Bismilla ruled at Radhanpur from 1824 to 1874 and 1874 to 1895 A. D. Their coins in the museum are thick and misshapen. On the coins of Zorawar we have a uniface impression *Jo* on the reverse (Pl. XC, 3) and on those of Bismilla we have at the same place the uniface impression *Bī* in Gujarati written in Bālbodha style, i. e. under a top line (Pl. XC, 4). The obverse is quite blank in both the cases. There are seventeen copper coins of Zorawar in this Museum and their weights and sizes vary from 90 to 156 grains and ·35x·48 to ·5 × ·7 inches respectively, as they are oblong in shape. There are only two coins of Bismilla weighing and measuring 122 and 143 grs. and ·5x. 6 and ·5x.5 respectively.

The coins of Zorawar as described in Mr. Allan's *Catalogue* have the uniface impression *Go* while those of Bismilla have the impression Ji. We fail to understand what connotation the letter *Go* can have on the coins of Zorawar; similarly, the significance of letter *Ji* on the coins of Bismilla cannot be understood. The letters *Jo* and *Bi* would, of course, represent the first letters of the names Zorawar and Bismilla respectively.

We hope the numismatic scholars would throw more light on this.

NOTE ON INDO-SASSANIAN COINS.

By Dr. J. M. Unvala, Ph. D. (Heidelberg).

Fifty coins selected from a hoard of more than 3000 coins, discovered at Piplaj in Ajmer-Merwara, had been kindly sent to me for inspection last December by Mr. U. C. Bhattacharya, M.A., Curator of the Rajputana Museum, Ajmer. They pertain to the type of coins, commonly called Indo-Sassanian. This term can be easily explained as referring to coins of the Sassanian type, particularly of the reverse-type of the fire-altar flanked by an attendant on either side, but struck in India. That the coins in question have nothing to do with the Sassanian coinage, even with the satrapal coinage, is absolutely certain.

All these coins of the Piplaj hoard are without legend or symbol of any type whatsoever; the presumed obverse marks, as given on p. 99 of *The Journal of the Numismatic Society of India*, vol. VII, parts I & II, seem to be only *traits* pertaining to the extremely rough outlines of a bust, facing right, even in spite of the learned note of the Chief Editor[1] (*ibid.*, p. 99, note 1).

The reverse of these coins, **Pl. VIII B**, Fig. 1, as deduced from four well preserved coins, is comparable to that of a coin of the Major General A. Cunningham's Collection, illustrated in his *Coins of Mediæval India* pl. VI, No. 14 etc. and reproduced here in **Pl. VIII B, 14**. It is derived from the reverse of the coins of the Sassanian king Firuz, through the intermediary of the reverse of the Hephthalite coin No. 3 of pl. IV, facing p. 36 of *J. Num. Soc. India*, vol. VII, parts I & II.

It seems that Indo-Sassanian coins are degenerate specimens of the Hephthalite coinage, once current in India as far east as Rajputana and Malwa. From the standpoint of the more or less summary treatment of their obverse and reverse types, these Indo-Sassanian coins can be classed into three groups: the first group comprising the coins of the Uruli hoard, discovered at Uruli in Poona district in September 1944 (cf. pl. III, facing p. 20 of *J. Num. Soc. India*, vol. VII, parts I and II), the second group comprising thick pieces of the *Gadhaiya* type (cf. *Coins of the Mediæval India etc.*, pl. VI, No. 7), and the third group comprising coins of the Piplaj hoard.

[1. Recently some inscribed Gadhia coins were sent to me by Mr. Roshan Lal Samar of Udaipur, which had clearly engraved in front of the king's face legends like Śrīla….. , Śrīhara, Śrīga.... Śrivara, Śribha..., etc. It is thus clear that the symbol in question can be *aha* also, since it resembles that letter most convincingly. I had sent rubbings of these coins to Dr. Unvala for his consideration, but he replied saying 'I am still inclined to consider the symbol as part of the obverse motif, the counterpart of the filet on the left, of course in the contrary sense, whose beginnings we find in the flat and thin series.' I personally hold that the discovery of a fairly large number of inscribed Gadhia pieces now makes it almost certain that the symbol in question is the letter *ha*, being the initial of the issuer's name. A paper on these new coins will appear in due course in this *Journal*. *A. S. A.*]

As regards the obverse of Indo-Sassanian coins, the treatment of the wings of the crown on coins of the Uruli hoard reminds us of the obverse of the Hephthalite coins, illustrated in *J. Num. Soc. India,* vol. IV, part I, pl. IV, Nos. 12 and 13. On coins of the first and second group, i.e. on those of the Uruli hoard and the *Gadhaiya* ones, the element shaped like an inverted S over the right shoulder of the prince is repeated in the reversed sense, i.e. like an S over the left shoulder for the sake of symmetry as on Sassanian seals, especially on seals with monograms. It represents most probably the undulated stem of a flower as on a Hephthalite coin, illustrated in *Numismatic Chronicle,* London 1894, Series III, vol. XIV, pl. XI, No. 10, or rather the filet of the diadem as on Sassanian coins.

The reverse of these coins shows two types, one with the fire-altar without attendants, the other on which the fire-altar is flanked on either side by an attendant. The first type is found on coins of the Uruli hoard and on those of the *Gadhaiya* series. On the former, the fire-altar is figured as consisting of a pedestal with three graded steps, a short shaft, indicated either by a six-rayed star as on the Uruli coins or by the sign of multiplication as on *Gadhaiya* coins,[1] and the fire-receptacle, indicated also by three graded steps by way of symmetry. The flame is represented by three rows of dots, surmounted by one elongated dot. The roundness of the receptacle seems to have been suggested by two curved lines. Two slantic rows of dots on either side represent the filets fluttering downwards with which the shaft is decorated ; by way of symmetry, two slantic lines, directed upwards are added on either side (see **Pl. VIII B, 7,** reproduced from *Coins of the Mediæval India etc.,* Pl. VI, No. 7). The Uruli coins show even the crescent on right and the star on left of the flame which are common on late Sassanian coinage. The second type of the reverse is found on the coins of the Piplaj hoard, as mentioned above. But here it is highly stylised, the attendants holding the lance (see *J. Num. Soc. India,* vol. IV, part I, pl. III, nos. 1—8) are shown only by three vertical rows of blurred dots. The two curved lines indicating the roundness of the receptacle on Uruli coins are also found on those of the Piplaj hoard.

The Uruli coins are certainly earlier than those of the Piplaj hoard, as the treatment of the details of their obverse and reverse show. The latter can be dated later than the eigth century A.D.

The weight of well preserved coins varies between 3.316 gm. and 4.11 gm.

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[1] Compare with this fire-altar, the one depicted on *Coins of the Mediæval India etc.*, pl. VI, No. 13 and reproduced here in Pl. VIII B, No. 13.

A HITHERTO UNIDENTIFIED MUGHAL MINT-TOWN: DALĪPNAGAR.

MR. D. N. MARSHALL, M. A., BOMBAY.

About three years ago, Mr. Vicaji D. B. Taraporewala, a senior and enthusiastic member of the Numismatic Society of India, brought to my notice a Mughal coin in his possession, mint-town whereof he could not find in the hitherto published lists of Mughal mint-towns. On a careful scrutiny of the literature available on the subject, it was found that save for its mention by Mr. P. C. Tarapore in the paper contributed by him, in 1930, to the Numismatic Supplement to Vol. XXVI of the Journal and Proceedings of the Asiatic Society of Bengal,[1] no references to this mint town were available. Even in that paper, a coin of S͟hāh Ālam II bearing the name of this mint-town is, among others, just described, and a bald statement is added that "if the reading of the Mint is correct, this is a new Mint." No further details are given, and this mint-town, so far, therefore, has remained unidentified.

The coin in the possession of Mr. Vicaji D. B. Taraporewala is described below and illustrated in **Plate XI**; The size is enlarged four times for the facility of reading.

AR. wt.: 173·5 grains; size: 1·8 c. m

Mint: Dalipnagar; Date: 1178 A.H. 6 R.

(شاه)	(مانوس)
(د)ین محمد عالم	میمنت
۱۱۷۸ M. M. 1	سنه ۶ جلوس
(سا)یه فضل اله حامی	ضرب
(از) دین	M. M. 2
	دلیپ نگر

On a reference to the plate, it will be observed that the *nuqtas* of ی (ye) or پ (pe) in the word دلیپ نگر (Dalīpnagar) have not been all struck on the coin itself. Only two *nuqtas* seem to have been cut on the very edge near the base. On comparison with the reverse of the coin referred to by Mr. P. S. Tarapore,[2] it will be seen that the calligraphy in the case of the coin under discussion is more elegant and the outlines of the letters of the mint-town are clearer. Doubts may arise in view of the missing *nuqtas*, and some alternative readings can be suggested. This question, however, will be discussed presently, but, in the meantime, let us examine the obverse side. Whereas no date is given on the coin described by Mr. P. S. Tarapore,[1] on this coin, on the obverse side, the date 1178 (AH) is clearly given. This date will be a guide to us in examining the movements of Shāh Alam just about this period and in ascertaining whether he had any connection at the time with this mint-town.

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[1] *NS*, XLIII, (306), 1930, p. 59, coin No. 13.

[2] See Plate 5, No. 15, *NS*, XLIII, 1930.

As regards ornamental marks, on the obverse, just above ح of حامی there is M. M. 1 (vide Pl. XI), while over ی in the same word, there is a circular cluster of five dots with the sixth in the centre. On the reverse, over س of سنه there is a circular cluster of five dots, over ر of جلوس there is a cluster of three dots, and over ی of دلیپ نگر there is M. M. 2 (vide Pl. XI). *Nuqtas* and letters not clear on the coin are enclosed within parenthesis in the above reproduction. Besides the nuqtas of the word دلیپ نگر, a noteworthy omission is the word شاه before عالم, but the letters cut on the upper edge indicate its likely presence on the original die used for the coin. All these facts of internal evidence will be discussed later. First, let us attempt to sift external evidence as may enable us to locate the mint-town and identify it.

On a reference to the Imperial Gazetteer of India, we find that there is a place by the name of Dalīpnagar.[2] It seems it is a variant of Dhulīpnagar,[3] a name sometimes applied to Bannu town in the North-West Frontier Province. This town was founded in 1848 by Lieut. (afterwards Sir Herbert) Edwardes, and the fort, erected at the same time, bore the name of Dhulīpgarh (or Dalīpgarh) in honour of the Maharaja of Lahore. The bazar was also known as Dhulīpnagar (or Dalīpnagar).[4] The date of its foundation, however, rules it out of consideration for our purpose.

On a reference to provincial and state gazetteers, it is found that in Central India (to be more exact, Bundelkhand), the town of Datiā, which is the chief town of the state bearing that name, was known locally as Dalīpnagar. It was founded by Dalpat Rāo (1643-1707), who was the head of the State from 1683 to 1707, and called after his *rashi* name[5]. Certain connected facts in this regard are noteworthy. About the year 1760, Emperor Shāh Ālam II visited Bundelkhand and received the Orchhā and Datiā chiefs at Bāndā when the title of Rājā was conferred on Indrajīt, the ruler of Datiā. He was given, at the same time, a *takht-i-rawān* (or a portable throne), two royal standards, and *Arabi bājas* or Mughal band instruments[1]. The neighbouring Orchhā State also was treated similarly by Shāh Ālam II, and the title of *Māhendra* was bestowed upon Sāwant Singh, the head of that State[2].

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[1] *N.S.*, XLIII, 1930, p. 59, coin No. 13.
[2] *Imperial Gazetteer* (New edition) : Vol. XXV-Index, Oxford 1908, p. 146.
[3] *Ibid*, Vol. XXV, p. 159.
[4] *Ibid*, Vol. VI, p. 402.
[5] Central India State Gazetteer Series : Vol. VI.A- Text, Eastern States (Bundelkhand), 1907, p. 93, and p. 127.

Sir Jadunath Sarkar refers to the campaign of Shāh Ālam in Bundelkhand in the year 1762. He describes the progress of this campaign and mentions that "the Bundela chiefs of Urchhā and Datiā sent tribute to their sovereign[3]." These states previously owed allegiance to the Marathas but were showing restlessness[4] and ultimately broke themselves free from Maratha overlordship. In another source, we find it stated that "Most of the ruling Chiefs of Bundelkhand now sent in congratulatory messages and presents, and some of the most important among them, such as Rajah Savant Singh of Orchha and Rajah Indrajit Singh of Datia, came in person and waited upon the Wazir and the Emperor. A few *parganahs* of each of the two states Orchha and Datia were taken out of Rajahs' hands and annexed to the Empire, and Shuja-ud-daulah appointed officers to take charge of them, while they (the Rajahs) were confirmed in the possession of the bulk of their territories".[5]

There is further corroborative evidence that in these parts Mughal suzerainty was established at this time. In *Chahār Gulzār-i-Shujāī*, written by Harī Charan Dās, a contemporary historian, whose work though somewhat discursive, is deemed to be of value,[6] description is given as to how Emperor Shāh Alam accompanied by Shujā-ud-daulah went towards Jhansi,[7] Kalinjar[8] and the countryside around and the nature of success that the expedition met with. It is stated therein: "The districts of Jhansi, Kalpi,[9] etc., which belonged to the Bundelas and others, were after many battles and struggles taken from them, and annexed to the dominions of the Emperor and Nawab Shujā-ud-daula...........Afterwards they crossed the Ganges and proceeded to Mahdi-ghat, where they encamped in 1177 A. H. (1763 A. D.)".[1]

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[1] *Ibid*: p 101.

[2] *Ibid*: p. 35

[3] *The Fall of the Mughal Empire*, by Sir Jadunath Sarkar, Vol. II: 1754-1771, Calcutta 1934, p. 544.

[4] *Selections from the Peshwa Daftar*, Vol. XXVII, Nos: 8,132 and 273; see also: Vol. XXIX, No. 12.

[5] *Shuja-ud-daulah* by A. L. Srivastava, Vol. I: 1754-1765, Calcutta 1939, p. 142.

[6] *The History of India* as told by its own Historians-Muhammadan Period, by H. M. Elliot and J. Dowson, Vol. VIII, London 1877, p. 206.

[7] The boundaries of Datiā State and Jhansi District are contiguous at present.

[8] It is one of the well-known eight strongholds of Bundelkhand. See Central India State Gazetteer Series, Vol. VI. A, p. 9.

[9] "When the Marathas acquired part of Bundelkhand early in the 18th century, Kalpi became the headquarters of their Governor." vide. *Imperial Gazetteer* (new edition), Vol. XIV, p. 318.

But apart from the external evidence detailed above, we have internal evidence as well and to this we now turn. In the description of the coin, given in para 2, it was stated that the coin bears the year in which it was struck as 1178 A. H., i.e., 1764 A. D. This year closely follows 1760-63, the period during which, according to the historical evidence indicated above, Datiā and parts around came under the sway of the Mughals. It would be, therefore, in fitness of things were S̲h̲āh Ālam, who was a fugitive then and had in fact a very restricted area of territory to call his own, to establish in his freshly acquired domains a mint of his own, or to issue fresh coinage directly under his authority to circulate in these territories so as to impress upon his new subjects his suzerain powers.

Another and more direct item of internal evidence lies in the symbolic marks found on the coin. Of those described in para 3 above, some are for the purposes of ornamentation so familiar in the coins of the Mughal period. These are the three separate clusters of three, five and six points, respectively, resembling different forms of an asterisk. They occur on both the sides of the coin. The other two marks, however, do not seem to be merely ornamental. On the obverse, as has been described already, over ح of the word حامی, there occurs the sprig like symbol shown as M. M. 1 (vide Pl. XI). This is similar to the symbolic mark of Datiā as given in 'Index IV—Ornaments and Symbols' appended to Vol. IV of the catalogue of coins in the Indian Museum, Calcutta.[2] In the same catalogue, coin No. 8 in plate XX, which is a coin of Datiā, portrays on its obverse a symbol similar to this. There too it is over ح of حامی In the catalogue itself in describing coins of Datiā, on the obverse of twelve of them, in the formula فضل الله حامی a similar symbol is reproduced between the words الله and حامی.[3] Though the twelve coins bear no mint-name[4] and as such it is not possible to say very definitely that this mint-mark is of Dalīpnagar mint, this further evidence confirms the identification of Dalīpnagar as a town in Datiā State.

The cataloguer, in his introductory note, states that in Datiā State two distinct types of coin are reputed to have been struck—the Rājā S̲h̲āhi and the Gaja S̲h̲āhi.[5] The latter imitates the coins of Ōrchha State, which at present is separated from Datiā State only by a narrow strip of British territory not more than 15 miles in width wherein lies the city of Jhansi.[1] The other type—the Rājā Shāhi—"is an imitation", the cataloguer continues, "of a coin struck by Shāh Alam at an unknown mint, with the date 1178 and of the sixth year of his reign."[2] Mark the words: 'an imitation of', 'an unknown mint', 'the date 1178' and 'the sixth year of his reign'. The coin under discussion bears the date 1178 and was struck in the sixth year of Shāh Alam's reign. Is Dalīpnagar then the unknown mint? And are these twelve coins of Datiā in imitation of the coin of Shāh Alam now under discussion? Evidence points to favour an answer in the affirmative and lends confirmation to the identification of Dalīpnagar as Datiā.

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[1] Translated extracts from Elliot & Dowson, Vol. VIII, p. 215.

[2] *Catalogue of the Coins in the Indian Museum*, Calcutta, Vol. IV Native States, edited by J. Allan, Oxford 1928, p. 372.

[3] *Ibid* : p. 294.

[4] *Ibid* : p. 293.

[5] *Ibid* : p. 293.

Let us now turn to the last symbolic mark. This is found on the reverse of the coin. This symbolic mark is assigned to Jhansi in Index IV attached to Vol. IV of the Catalogue already referred to.[3] The distance between the town of Jhansi and the town of Datiā is 16 miles only by the railway as given in the Indian Bradshaw, and, therefore, the location of Dalīpnagar in parts round about Datiā again receives confirmation. But in view of this mark of Jhansi, doubts may be raised whether Dalīpnagar is Datiā town itself. Let us attempt to see if these doubts can be removed.

It is not unusual to find more than one symbolic mark on one and the same coin. L. White King in his paper on the History and Coinage of Malwa says: "These marks are found sometimes on one side of the coin only and sometimes on both, while a few coins are ornamented with as many as three symbols."[4] There are also instances of coins of Shāh Alam having more than one mint-mark given by Valentine.[5] Prinsep, in discussing the symbols on Shāh Alam's coins, states that in fixing the localities of coins, there is an advantage in consulting such symbolic marks. He points out a further advantage when he states that "they enable us at once to class together various coins as having been issued by the same authority."[6] The possibilities in the present case suggested by the presence of dual mint-marks are: (i) that on this coin, this symbolic mark is not representing Jhansi, but is either an additional mint mark of Dalīpnagar or a mere ornamental sign, which, later, as occurring on Datiā coins then in active circulation in and around Jhansi, came to be adopted by Jhansi as its mint-mark ; (ii) that it is a bi-mintal coin, examples of which during the Mughal period have been found,[1] and the mark of Jhansi is in token of the part struck at Jhansi mint ; or (iii) that this coin was issued from Dalīpnagar, as the mint-name indicates, by an authority which then held sway over Jhansi as well.

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[1] Vide map attached to the District Gazetteer of the United Provinces, Vol. XXIV—Jhansi, Allahabad 1909.

[2] *I. M. C.*, Calcutta, Vol. IV, 1928, p. 293.

[3] Ibid: p. 372.

[4] *Num. Chr.*, Fourth Series, Vol. IV, 1907, p. 67.

[5] *Copper Coins of India*, Part I, by W. H. Valentine, London 1914, p. 98, coin No. 61; see also p. 120, coins Nos. 217-222.

[6] *Useful Tables* illustrative of the Coins, Weights and Measures of British India, by James Prinsep, ed. by E. Thomas, London 1858, pp. 39-40.

Let us examine the evidence to ascertain which of these three possibilities is the most probable. Let us first try to find out if this mark on the date on which this coin was issued was a mint-mark of Jhansi. If the answer is in the affirmative. the first possibility will fall through, and we will then examine if the second or the third will apply in this case. If, however, the answer is in the negative, the solution is definite.

In regard to the mint mark of Jhansi (Balwantnagar), the facts are that as early as 1904, Burn included Balwantnagar (local name of Jhansi) in the list of mints wherefrom coins were issued in the reigns of Emperors Ahmad Shāh Bāhādur, Ālamgīr II, and Shāh Ālam II.[2] He has also on the basis of description given by Rodgers referred to copper coins minted at Jhansi in the reign of Shāh Ālam II.[3] The copper coin described by Rodgers[4] is dated 1213 A.H. and being of such a later date is not useful for our discussion. Though Burn refers to the Balwantnagar coins of Ahmad Shāh Bāhādur's reign as being in the collection of H. Nelson Wright, the latter in his catalogue of coins in the Indian Museum, Vol. III-Mughal Emperors of India, does not describe nor mention any Mughal coin of Balwantnagar mint, perhaps, none being in the collection of the Indian Museum. Whitehead, in his catalogue of coins in the Punjab Museum, notices coins of Balwantnagar of the reigns of Ahmad Shāh Bāhādur, Ālamgir II and Shāh Ālam II.[5] Except the Alamgir coins, which bear a quatrefoil in the loop of س of جلوس none of them bear any mint-mark. In the catalogue of coins in the Provincial Museum, Lucknow, there are a number of coins of Balwantnagar mint.[6] Three of them of the reign of Ahmad S͟hāh Bahadur[1] have a quatrefoil on the obverse, and one[2] of the four of the reign of Alamgir II bear a slightly different quatrefoil on the reverse. The others have no mint mark. Of those of Shah Alam's reign, the only one which in date is earlier than the date of the coin in discussion is No. 4659. It is of the third regnal year and bears on the obverse a mint mark resembling a fish, quite a different mark from the one now being examined. Dr. Taylor[3] cites Balwantnagar as a mint town for the silver coins of Emperor Muhammad S͟hāh (1719-1748 A. D.), the information being based on a silver coin described by H. Nelson Wright in JASB, VI, 4, on p. 239 (NS, XIII, 78). Here, again, in the description, no mint mark is mentioned. The facts which emerge in respect of Jhansi (or Balwantnagar) mint, therefore, are that this mint started its career in an earlier reign, viz., that of Muhammad S͟hāh. Of the coins struck earlier than 1178 A. H. at this mint, none bear a mint-mark similar to the mint-mark on the coin under discussion. Of the coins described by Allan[4] bearing the mint-mark identical to the one on the coin under discussion, though one is assigned a provisional date 1174 A. H. it is not correct as the regnal year thereof suggested as third cannot be reconciled, S͟hāh Alam's date of accession being 4. v. 1173 A. H.[5] It seems to be a later issue and particularly as it bears in *balbodh* the numeral two on the obverse, it was probably issued from Balwantnagar mint when the Marathas had the authority over the mint.[6] The conclusion that is suggested, therefore, from the fact that this mint mark has not figured on the coins of Jhansi (or Balwantnagar) of any date earlier than the date of the coin under discussion, is that the mint-mark was not on that date (1178 A.H.) a local mint-mark of Jhansi. Under the circumstances, the first possibility of the three suggested above seems to be the most probable, viz., that the mint-mark was at a later date copied from the non-local issue which was minted at Dalīpnagar (a neighbouring mint to Balwantnagar) and which was meant for circulation in Datiā and territories around.

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[1] See the *J. N. S. I.*, Vol. I, pp 50-52, where a bi-mintal coin of Shah Jahan is described.

[2] *JASB*, Pt. I, Vol. LXIII. (1904), pp. 75-107.

[3] See *JASB*, Pt. I, Vol. LXIV (1895) : Mogul Copper Coins by C. J. Rodgers, pp. 171-198 ; Plate XX, coin No. 103. See particularly p, 182 and p. 189.

[4] *Ibid:* p. 182.

[5] *P. M. C.*, Lahore, Vol. II-Mughal Emperors, Oxford 1914 - p. 353, p. 368 ; and p. 386 ; coin Nos. 2650, 2764-2765, and 2904-2906.

[6] *Catalogue of Coins in the Provincial Museum, Lucknow*, Vol. II-The Mughal Emperors ed. by C. J. Brown, Oxford 1920, p. 366, p. 381, and pp. 407-408 : coin Nos. 4243-45, 4389-92, and 4659-66.

In view of these facts, the doubts which we referred to as arising from the presence of the mint-mark of Jhansi are eliminated. To sum up, it may be asserted that in the light of the evidence cited above, the conclusion that is evident is that Dalīpnagar, the mint-town of the coin under review, is the same as the present town of Datiā.

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[1] Coin Nos. 4243-45, p. 366.
[2] Coin No 4392,p. 381 .
[3] *JASB*, X, 5, p. 189 (NS, XXII, Art. 127).
[4]. *I. M. C.*, Calcutta, Vol. IV—Native States, 1928, p. 346.

[5]. Prof. Hodiwala's contribution on the Chronology of the Mughal Emperors in his Historical Studies in Mughal Numismatics, Calcutta, 1923, p. 288.

[6]. See "A Scrutiny of the Mints of Shah Alam II" by R. G. Gyani, in the Proceedings and Transactions of the Seventh Oriental Conference held at Baroda in 1933, Baroda 1935, p. 727.

The question to be discussed next is whether Dalīpnagar could be called a Mughal mint or it was only a mint town for the local issues of Datiā. Mr. R. G. Gyani has pointed out that coins were struck during the late Mughal period by the local authorities in the name of the Emperor from various mint towns with distinctive marks of their own, though the Emperor had no control over these mints.[1] In a paper ; "Remarks on the so-called 'Fish-hook' money", read by H. H. Wilson before the Numismatic Society, London, as early as on the 22nd December, 1853, he stated : "the coins of the last Shāh Alam of Delhi, although coined all over India continued to bear his name, and the mintage of Shāh-Jahanabad ; and the Company's rupee bore the legend, struck at Murshidabad, many years after it was coined at Calcutta."[2] Stanley Lane-Poole in his introduction to the Catalogue of Indian coins in the British Museum gives an expression to his own difficulty when he states that "It must be confessed, however, that the line between the local and imperial coinage is hard to draw during Shāh-Ālam's reign and some of the coins described under this Emperor might perhaps be classed with equal reason among the local issues."[3] The same difficulty has been echoed by others as well.[4] In a contribution on "Some Coins of the Mughal Emperors," Longworth Dames in 1902 indicated[5] the number of new Mughal mints brought to light since the publication of the British Museum Catalogue He was careful, however, to point out that on the decline of the Mughal Empire, many of the new states formed from its ruins, with a view to avail themselves " of the prestige still attached to the *Badshah*," continued to use on their coins the name of the reigning Emperor. Coins, therefore, struck in the name of the later Mughals should not be deemed in all cases to be struck under their authority. This very same point has been discussed by Johnson in 1903 in a paper on the "Coinage of the East India Company."[6] He refers to the difficulties presenting themselves in distinguishing between (i) the Mughal issues, (ii) the imitative issues of the East India Company and (iii) the local coinage of states which attained during this period semi-independence but continued to coin in the name of Shāh Alam even after his death.

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[1] Vide his paper on 'A scrutiny of the Mints of Shāh-Ālam II' in the Proceedings of the Seventh Oriental Conference held at Baroda in 1933, pp. 725-728 ; see also *NS.* XLVI, (336), 1936, p. 100N.

[2] *Num. Chr*, Vol. XVI, 1854, p. 181.

[3] *The Coins of the Mughal Emperors af Hindustan in the British Museum*, by Stanley Laue-Poole, ed. by R. S. Poole, London 1892, p. cxix.

[4] See p. vi of the preface by H. Nelson Wright to his Catalogue of the coins in the Indian Museum, Calcutta, Vol. III-Mughal Emperors of India, Oxford 1908.

[5] *Num, Chr.*, Fourth Series, Vol. II, 1902, pp. 275-309.

[6] *Ibid* : Vol. III, 1903, pp. 71-98.

Undoubtedly, it is not easy to say conclusively in the case of coins of Shāh Ālam II, whether any particular coin is an imperial coin issued under the direct authority of the Emperor from a Mughal mint, or, is one of those independently issued by a local ruler from a mint of his own state. According to an estimate, prepared in 1914, in the reign of Shāh Alam the total number of mints known to be working was 87.[1] Since then, in the light of subsequent research it has risen, but even 87 exceeds the number of mints of other Mughal emperors in India. In the time of Akbar, despite the magnificent extent of his empire, there were 78 only.[2] This large number in the time of Shāh Alam, when the Empire was so attenuated, does, therefore, indicate some artificial inflation and suggests the desirability of careful scrutiny.

We have come across a reference made in 1938 by Mr. R. G. Gyani that "an overhauling re-examination" of coins assigned hitherto to later Mughals was in hand.[3] When the details on the completion of this re-examination are published, there may be perhaps definite principles laid down afresh for deciding whether a coin of the later Mughal period can be classified as a Mughal coin or a local issue. In the meantime, in the light of such details as we have, let us proceed to examine the coin under discussion and also having due regard to certain criteria laid down by Whitehead for adjudging imperial issues,[4] let us attempt a finding whether it is a Mughal coin or one of a local issue. On the basis of evidence before us, we are inclined to suggest that this particular coin is a Mughal coin. The arguments in support are given below.

In his history of Shujā-ud-daulah, based on original sources, Srivastava states[5] that "the fall of Jhansi and with it the northwestern corner of Bundelkhand proved to be an event of great political importance, and it had wide repercussions in and out of the land of the Bundela Rajputs. The Maratha expulsion from that corner of this wild region was looked upon as a definite triumph of the Mughal arms, and it aroused temporary hopes of the rejuvenation of the Empire."

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[1] Numismatic Supplement to *JRASB*, XXII, (127). 1913, p. 195-a very useful contribution by G. P. Taylor of Ahmedābād.

[2] *Ibid.*

[3] *J. N. S. I.*, Vol. I, 1939, p. 72.

[4] See pp. vi-viii of *P. M. C.*, Lahore, Vol. II. Mughal Emperors, Oxford, 1914.

[5] *Shuja-ud.daulah*, by A. L. Srivastava, Vol. I-1754-1765, Calcutta 1939, p. 142.

Rulers, near and distant, offered their allegiance or gave up their negative attitude of hostility or indifference to the Imperial throne. It was a psychological moment in the story of S͟hāh Ālam's attempts to re-establish the lost glories of the Great Mughals. As has been stated already, at the time when he brought parts of Bundelkhand under his sway and annexed some *parganahs* of Orchhā and Datiā to the Empire, he was a fugitive from his capital. These were his initial gains in his campaign to retrieve his lost position. It would be natural, therefore, were he, in the light of these circumstances, to resort to impress his regal authority by a fresh issue of his own coinage for circulation in a territory recently conquered by him.

The second point to take into account is that the coin bears marks which are similar to and were adopted later as the mint marks of Datiā and Jhansi both. So, obviously, as has been stated already, it could not belong to the local issues of either of these two. . The dual mint-marks suggest that the issuing authority had at the time jurisdiction over both the principalities,[1] and, we have evidence that Emperor S͟hāh Alam had just then established such an authority over the territories of Datiā and Jhansi.

The third point to note is that while in the present case the mint town is mentioned, in the case of all the coins so far known and definitely assigned to Datia and whose details have been published,[2] there is no mention thereon of a mint town. As early as 1897, Dr. Hoernle described three coins of Datiā and illustrated them with plates in the Journal of the Asiatic Society of Bengal.[3] Later, in 1928, in the Catalogue of the coins in the Indian Museum, Calcutta, Vol. IV-Native States,

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[1] For instances in support of this suggestion, see R. G. Gyani's paper on "Some rare and unpublished coins of the Sindhias," *J. N. S. I.*, Vol. I, pp. 72-80. Coin No. 4 is a coin of Sindhia with the additional mint-mark resembling that of Bhopal.

[2] Besides those discussed in this paper, a reference to a coin of Datia is found to have been made by Mr. O. Codrington in his Notes on the Cabinet of Coins of the Bombay Branch of the Royal Asiatic Society, published in the Journal of the said Society, Vol. XVIII : 1890-94, pp. 30-38. On p. 34, in the list of coins of Indian States, he refers to a certain variety of coins of Datiā as being in the possession of the Society. A personal visit to the rooms of the Society, however, and a request to the Librarian for permission to inspect the said coin proved unavailing. It seems that the existing lists in the possession of the Librarian did not disclose the presence of such a coin in the cabinet of the Society. In the Prince of Wales Museum, Bombay, however, Mr. Gyani was kind enough to show me the coins of Datia in his charge. There are 3 silver coins bearing the regnal year 6 but no definite *hijri* date nor any mint-town. They resemble the Raja Shahi type of Datia coins referred to by Allan in his Catalogue of Coins in the Indian Museum, Calcutta, Vol. IV-Native States, on p. 293-296.

[3] Notes on Coins of Native States by A. F. Rudolf Hoernle, *JASB*, LXVI, 1897, Part I, pp. 261-274 : See coins Nos. 24-26 in Plates XXXI-XXXII.

28 different coins of Datiā have been described,[1] and three of them are illustrated. The first twelve of these later 28 are described by the cataloguer as 'Rājā Shāhī' type of coins, and, as we have already quoted above, he adds: "The 'Rājā Shāhī' is an imitation of a coin struck by Shāh Ālam at an unknown mint, with the date 1178 and of the sixth year of his reign."[2] Mark the words 'a coin struck by Shāh Ālam'. As we have asserted above, the description of the coin discussed in this paper fits in with the description of the coin that the cataloguer has given, except in regard to the mint which is now identified. It is reasonable, therefore, to conclude that this coin is the one struck by Shāh Ālam and to which the cataloguer has alluded.

The fourth point to note is that when the coins of Datiā, illustrated by Hoernle and in the Catalogue of the Indian Museum or which are in the possession of the Prince of Wales Museum, Bombay, are examined and compared with the coin under discussion, the following facts emerge:

(i) the obverse and the reverse of the coins of Datiā locally issued, bear the word '*julus*' (جلوس) and a part of the formula-'*Allah hami*' (الله حامی) too prominently in bold outlines, with the rest of the words missing altogether or almost missing. In almost all cases, only a very fragmentary portion of the usual legend is evident on either side;

(ii) the word '*julus*' (جلُوس) is spelt in a distinctly queer fashion with the '*pish*' sign (ُ) glaringly prominent;

(iii) the mint mark of Datiā, though retaining the same outline as in the coin under discussion, is slightly different and is connected fancifully in most cases with the outlines of the letters '*lam*' (ل) or '*he*' (ہ) of the word Allah (الله);

(iv) the specimen of calligraphy in the case of Datiā coins is distinctly cruder and in some cases very inelegant;

(v) in style and execution the coins of Datiā convey a poor impression as contrasted with the artistic elegance of the coin under review.

All these points show conclusively that the coin under discussion is distinctly of a type different from that of the coins catalogued and assigned to Datiā. It belongs to an earlier and better type and in style, execution and other points approximates, if not equals, the standards we have come to associate with the coins issued from Mughal mints.

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[1] pp. 293-296 and plate XX, coins Nos 8-10. Only No. 8-the 'Rājā Shāhī' type is taken into consideration here, as the others are radically different in style and execution and belong to quite a different type, as pointed out by the Cataloguer.

[2] p. 293.

The inferiority of the local issues of Datiā is evident from the value which they could command in the open market. The following table gives a comparative idea of the respective values of the different types of coinage in circulation in one of the districts of the (as known then) North-Western Province of India in the middle of the last century. This territory was a neighbouring province to Datiā. The values in the table are in terms of one hundred rupees of the East India Company's issue and are taken from the Gazetteer of the said Province :[1]

Gwalior	Rs.	93	0	0	Gajashahi or Tehri	84	8	0
Chanderi	,,	93	0	0	Nanashahi or Jhansi	83	15	10
Rajashahi or Old Chatterpur		88	0	0	New Rajashahi or Datia	62	0	0
Srinagari	,,	87	10	8				

Mark the low value of new Rājāshāhī or Datia coins. Even the Rājāshāhī or old Chattarpur coins fetched only Rs. 88/- in terms of Rs. 100/- of the East India Company's coinage.

A further point to note is the statement made by Prinsep that the Datia mint dated from 1784.[2] This supports the suggestion made above that the local issues of Datia were later in time. It is possible that when it was started the issues therefrom were in imitation of certain imperial issues of Shāh Alam locally struck. An argument in support is available to prove this contention. On a personal inspection of the coins of Datiā in the Prince of Wales Museum, Bombay, it was found that in an attempt to be very faithful to the original, the numerals of the *hijri* date 1176 which are on the original coin, were reproduced on the later coins. But not all were there, nor, those that were there were placed together. Such of them as were there were found to be scattered all over the surface. The consistent repetition, furthermore, of the sixth regnal year in all these later coins also suggests imitation.

There are further supporting facts as well. Webb says: "The coins of the Native States are fashioned in a rude way ....With very few exceptions, the coins bear only portions of the inscriptions carried by the dies."[3] There is a similar statement made by Mr. Gyani in describing certain coins of Sindhia. He says: "in a later stage these coins and specially the copper coins had very little of the legend while the symbols occupied the prominent position."[1] Both these characteristics have been found on the coins of Datiā. We have seen that on them the legends are fragmentary and the symbols are made unduly prominent. The mint-mark and not the mint-name gives us the clue to the source of the coinage. All these traits are in perfect contrast to those of the coin under discussion. Therefore, it may be asserted that the latter, with its detailed legend and no undue prominence to the symbols, with its excellent calligraphy and elegant execution, belongs to an issue earlier than, and in type completely different from, the coins of Datiā.

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[1] Statistical, Descriptive and Historical Account of the North Western Provinces of India by E. T. Atkinson, Vol. I—Bundelkhand, Allahabad, 1874, p. 228.

[2] See : *Useful Tables*, etc.........London, 1858, p. 30.

[3] *The Currencies of the Hindu States of Rajputana*, by W. W. Webb, Westminster, 1893, p. viii.

Before concluding, let us review our findings in the light of what Whitehead has laid down[2] as the criteria for determining whether any particular issue of coinage is Imperial or not. According to him:

(i) they should be of the Imperial type and bear legible inscriptions;

(ii) they should have legible mints, and their regnal and *hijri* dates should be in accord;

(iii) local mint-marks, devices and symbols should be absent.

The Coin Conference held at Allahabad in December, 1910, wisely pointed out the desirability of scrutinizing additional features such as fabric and workmanship and local history of the place of issue. It was laid down that "fabric and workmanship of a coin, if crude and clumsy, would be evidence of origin other than imperial."[3] Further, that history must supply "corroborative evidence of a Mughal emperor having exercised direct control over the locality from which issued any coins assigned to him."[4] Ultimately, the Conference resolved that it would be advisable to regard all coins bearing the names of the Mughal emperors which were struck upto and including the year 1803 A.D. (or 1218 A.H.) as Mughal.[5] Though, the coin under discussion can be classified as Mughal in the terms of this resolution, we should not like to base our couclusion on such an elastic standard adopted more out of convenience than otherwise. Rather, let us analyse the intrinsic characteristics of the coin and then adjudge it. If we do so, we find that in type, the coin is similar to those confirmed as imperial coins. Secondly, it bears legible legend in a very elegant style, the mint-town is identified and the regnal and the *hijri* dates are in accord. Further, the fabric and workmanship are not crude and clumsy, but bear similarity to imperial standards.[1] And lastly, local history supplies corroborative evidence of Shāh Alam, at that time, exercising suzerain authority in Datiā and parts around.

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[1] *J. N. S. I.*, Vol, I, 1939, p. 77.

[2] *Vide* pp. vi-viii of the Preface to P. *M. C.*, Lahore.

[3] *Ibid*: p. vii. [4] *Ibid*. [5] *Ibid*.

The only criterion of Whitehead, which apparently seems to have not been satisfied, is in respect of the mint-marks. But, in this regard, too, it has to be remembered that Datiā mint as pointed out above dates from 1783, that is fifteen years after the year in which this coin was issued. And the mint mark, therefore, in 1768 was not local, as no local coinage had then been issued under that mark. We have no example of a Datiā coin of a year earlier than 1768 A. D. The evidence, in fact, that the local issues of Datiā were later and in imitation of a coin struck by Shāh Alam has already been cited. Furthermore, the mint mark on this coin is very similar to, but is not the same as that of Datiā, there being a slight difference in the curve of the base line. This difference seems to support the fact of later and cruder imitation.

We have already proved that the mint mark of Jhansi on the coin was not local on the date of the issue of this coin. Both the mint-marks having thus been found to be not local at the time the coin was issued, the criterion of Whitehead in this respect can be said to have been satisfied. So a scrutiny in the light of the criteria laid down by Whitehead favour the classification of this coin as an imperial coin.

Having regard to all the evidence discussed above, it may be asserted, therefore, that the coin does not belong to the local issues of Datiā but is a Mughal coin struck under the authority of the Mughal Emperor, Shāh Ālam II. Consequently, Dalīpnagar whereat it was struck could be classified as a Mughal mint on that date. It may be added, however, that it is possible that Dalīpnagar is an instance of a transitional mint,[2] which, though first started as a Mughal mint, perhaps, soon ceased to be as such[3] and was restarted as a mint for local issues in 1784 with perhaps, the permission of the Emperor.[4]

In conclusion, I wish to thank Dr. P. M. Joshi and his assistant, Mr. Narvekar, for making available to me the valuable resources of the University Library under their charge. I am also grateful to Mr. R. G. Gyani for permitting me the inspection of the Datia coins in the collection of the Prince of Wales Museum, Bombay, and for making arrangements for the plaster-casts and estampages of the coin. And, lastly, I wish to take this opportunity to place on record in public my deep debt of gratitude to Mr. Vicaji D. B. Taraporewala for providing, so constantly, inspiration and encouragement in my cultural activities. My justification in making this personal reference is due to my feeling that his never failing enthusiasm for and his public munificence in aid of cultural activities have not received the due recognition.

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[1] In this connection, the weight of the coin (173·5) has to be noted particularly.

[2] For similar instances of transitional mints, see the author's introduction to the Catalogue of the coins of Mughal Emperors in the British Museum by S. Lane Poole, pp. cix-cxiv.

[3] The suggestion *is* based on the fact that no coin of any other date minted at Dalipnagar is found yet as having been issued between 1768 (the date of this coin) and 1784 (the date of establishment of Dātia mint).

[4] See Prinsep: *Useful Tables*, etc. p. 27 where he states: 'The petty Raja of Datia was indignant at the suggestion that he had opened his mint without authority.'

A NEW MUGHAL MINT

BY DR. PANNA LALL, C.S.I., C.I.E., I.C.S., (Retd.)

Sometime back during my travels in South India, I had the good fortune to visit the Rajaram College at Kolhapur, where Prof. Kudangar, the Director of the Archæological Department, showed me some objects which had been discovered during excavations at Brahmapuri near Kolhapur. Among other things, six silver coins appeared to me to be of interest, bearing, as they did, names of rare mints, one almost certainly a hitherto-unknown mint. By the kind offices of the Hon'ble The Resident, these coins were lent to me for detailed examination and are described below in chronological order.

No. 1. Silver coin of the Mughal Emperor Shāh 'Alam Bahādur.

(A, H. 1119-1124 ; A. D, 1707-1712)
Mint, Karimābād; *r. y.* 2; *wt.* 177 grs.; size ·8″

Obverse.	*Reverse.*
شاہ غازے	سنہ ۲ جلوس
شاہ عالم باد	کریم اباد
سکہ	ضرب

(Pl. XII, 1)

This coin is much like Lucknow Museum coin No. 3517. There are coins of the regnal year 3 in the Indian Museum, Calcutta (Nos. 1684 and 1685).

Nos. 2-3. Silver coins of the Mughal Emperor Muḥammad Shāh.

(A. H. 1131-1161 ; A. D. 1719-1748)
Mint No. 2, Kolāpur ; *r. y.* 8 ; wt. 178 grs.; size 9″

Obverse.	*Reverse.*
محمد	میمنت
بادغاز	سنہ ۸ جلوس
	ضرب
محمدسا	کولا پور

(Pl. XII, 2)

No. 3. Ditto Ditto
Mint Kolāpur ; *r. y.* 8 ; 1139 H.; wt. 176 grs.; size 1″

Obverse.	*Reverse.*
محمد سا	میمنت مانوس
سا	سنہ ۸ جلوس
باد غازی	ضرب
سکہ	کولاپور
مبارک ۱۱۳۹	

(Pl. XII, 3)

This coin is fortunately in a very good state of preservation and gives the complete legend, the mint name being quite clear. There can be no doubt that it is Kolāpur, and not Korāpur ; the relative position and size of the strokes of the letter *l* and *ā* make this unmistakable.

Again this can have no connexion with coins of mint Kora which freely appears on the silver coins of Rafī-'ud-darjāt, Muḥammad S̲hāh and others down to S̲hāh 'Ālam II. That mint name is invariably written as *K̲ora* without the Saffix *pūr*.

It is interesting to note that Kolāpur, or Kolhāpur (Kollāpuram) is an old and important town in Southern India. The Chola king Rājendradeva II (*circa* 1052-63 A.D.), while at war with the Chālukyas, pressed on to Kolhapur and planted a *Jayastambha* there[1] (See V. Rangacharya, *Inscriptions of the Madras Presidency*, Vol. I. p. 227, No. 857).

No. 4. Silver coin of Muḥammad S̲hāh,

Mint Sakākul ; *r. y.* 10. ; 1141 H. ; wt. 178 grs. ; size ·85″

Obverse.	*Reverse.*
محمد شاه	میمنت مانوس
ادشاه غاے	سنه ۱۰ جلوس
سکه مبارک	ضرب
	سکاکل ۱۱۴۱

(Pl. XII, 4)

Coins of this mint issued by Aurangzeb and Jahāndār Shāh are known and are in the Hyderabad Museum, but no coins of Muḥammad S̲hāh of this mint has hitherto been known. It may be identified with Chicacole, an ancient place in the Ganjam District of the Orissa Province, whose ruler like other rulers of the Dakshiṇāpatha, was subjugated by the Emperor Samudragupta, as recorded among his exploits on his Allahabad pillar inscription.

Nos. 5-6. Silver coins of Muḥammad S̲hāh.

No. 5 Mint Tārāmatī or Tārāmaṭhī ; *r. y.* 18 with device ग on reverse ; wt. 176 grs ; size ·9″

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[1] [A branch of the Śilāhāra dynasty was ruling here during the 11th and 12th centuries as a feudatory of the Chālukyas. The antiquity of the place however goes to a much earlier period. At the same place where the coins described in this paper, were unearthed, was discovered a big hoard of the coins of the Sātavāhana period with the bow and arrow device, which are attributed by some to the Sātavāhana rulers and by others to their feudatories (Rapson, *Catalogue of the coins of the Āndhras, Kshatrapas*, p. lxxxvi, plates, I and II). The *Padmapurāṇa* refers to this city as Karavīra in *Uttara Kh.*, ch. 74) and it is known by that alternative name even today. *A. S. A.*]

Obverse.	*Reverse.*
بادشاه غازے	میمنت مانو
ک	سنه ۱۸ جلوس
سکه مبار	ضرب تارامتی

(Pl.XII. 5)

In the reign of Muḥammad Shāh, several states assumed independence and struck coins on the pattern of the Mughal coinage but introducing various devices and distinctive marks of their own.

No. 6. Another silver coin of Muḥammad Shāh.
Mint Tārāmatī ; *r. y.* 18 ; wt. 1765 grs ; size ·9″

Obverse.	*Reverse.*
محمد سا	میمنت
بادساه غاے	سنه ۱۸ جلوس
ـــ	تارا متی
سکه مبارک	

(Pl. XII, 6)

The mint Tārāmatī, or Tārāmaṭhī is as yet unidentified.

I am much obliged to my friend Rai Bahadur Prayag Dayal Sahib for help in the preparation of this note and to Dr. V. S. Agarwal of the Museum of Central Asian Antiquities, New Delhi, for the photographs of the coins.

DISCOVERY OF THE FATHABAD MINT

BY PRIN. H. K. SHERWANI, NEW DELHI.

It was with some interest that the readers of this esteemed *Journal* read Captain Tarapore's article on *The Identification of the Bahmani Mint at Fathabad* on p. 47 of the Vol. VII of the *Journal*. It is the misfortune of the writer of this note that his book "Maḥmūd Gāwān, the Great Bahmanī Wazīr" should not have found its way to Captain Tarapore's table; otherwise he would have found the following clear footnote on p. 58, which might have saved him the trouble of penning the article in question.

"44. See *Report of the Hyderabad Archæological Department*, 1329 F., pp. 52-53. The situation of Fatḥābād was long a mystery. Khāfī Khān, Mutakhabu'l-Lubāb, ed. Haig, III, 426, 436, says that Lāling near Dhulia was renamed Fatḥābād owing to the victory over Khāndēsh in 1378. But a frontier town would hardly be a place where a mint would be situated. Moreover the Fatḥābād coins all belong to the reign of Muḥammad Shāh I, while we know of no victorious battle fought at Lāling till the reign of 'Alāu'd-Dīn Aḥmad II. There is, of course, another place, Dhārūr, which was also known as Fathābād, but we do not come across this *'urf* till the reign of Shāh Jahān. A third would be Fathābād, half way between Aurangābād and Manmad, but the difficulty was that there were no remains of any description there. The difficulty in the way of the identification of the Mint has been solved by the decided reference in *Burhānu'l-Maāṣir* p. 17 that Daulatabad was renamed Fatḥābād.

There are only eight Fathabad coins extant: 2 in the Hyderabad Museum, 2 in the Prince of Wales Museum, Bombay, and 4 in the British Museum, all of them belonging to the reign of Muhammad Shah I."

It is also slightly surprising that while Mr. Shamsu'l-lah Qadiri had definite recourse to *Mahmud Gawan* as far back as 1943, he should have made no mention of the matter to Captain Tarapore, who says that he was assisted by him in the compilation of the article.

The present writer might take leave to mention that practically all known numismatic evidence, so far as it has a bearing on the Bahmani Dynasty, has been discussed and utilised in his forthcoming book, *The Bahmanis and their Culture*

CAPT. P. S. TARAPORE'S REPLY

In the above note Professor Sherwani draws attention to a note on page 58 of his book *Mahmud Gawan*, in which the identity of Daulatabad with Fathabad is established on the authority of a passage in the *Burhan-i-Ma'asir*. Incidentally, the professor regrets that his book, which was issued in 1943, did not find its way to my table. How far this is relevant will be seen later on. As far back as 1942 in a rejoinder to Mr. C. R. Singhal, published in the *J. N. S. I.*, Vol. IV of 1942 (page 67 line 19), I had occasion to allude to the identity of Fathabad mint with Daulatabad. This was based upon information given to me in 1940 by my friend Mr. Shamshulla Qadiri, but I was not able to procure an accurate translation of the Persian text of the *Burhan-i-Ma'asir* at that time.

My article of 1945 was based upon the translation by Major J. S. King given in his book *The History of the Bahmani Dynasty founded on the Burhan-i-Ma'asir* published in the year 1900. This publication is well known to many scholars, but copies are hard to procure.

I am grateful to Professor Sherwani for having raised this subject, as I have again carefully examined Major King's translation on this particular point. The passage referring to Fathabad will also be found on page 145, Vol. XXVIII of *The Indian Antiquary* for June 1899, from which it might be inferred that Kalliani and not Daulatabad was renamed Fathabad. In the index of this Volume, page 335, it is also shown "Fathabad-Kalyan". But Major King's publication subsequently issued in 1900, mentioned above, does not contain in its index any such reference to Fathabad being the same as Kalyan. The explanation would appear to be that the compiler of The *Indian Antiquary* adopted the former view and made the entry in the index accordingly. The omission of such an entry in the index of Major King's publication of 1900 does not warrant any such conclusion.

The Persian text of the *Burhan-i-Ma'asir* must therefore remain the authority on which the renaming of Daulatabad as Fathabad is based. The sense of the narrative in this text definitely leads to the view that Daulatabad was the place renamed Fathabad by Alauddin Bahman Shah I.

BAYANA HOARD OF THE GUPTA GOLD COINS.

BY DR. A. S. ALTEKAR, BENARES HINDU UNIVERSITY.

In my presidential address, I have given in this number on pp. 96-98 a brief account of the Gupta coins found in Bharatpur state from the information that I could gather at Patna from different sources. Later on I had an opportunity to examine and classify this hoard at Bharatpur, thanks to the kindness of H. H. Sri Brajendra Sawai Brajendra Singhji Bahadur Bahadur Jung, the Maharajasaheb of Bharatpur. Owing to other engagements I could devote only five days to the work and make only a preliminary classification. Some of the coins were not properly cleansed, and it was hoped that some further coins might become available. Originally the hoard consisted probably of about 2200 coins, of which some were melted down and some concealed. Bharatpur government could eventually recover as many as 1788; it is possible that some more may become available. A complete classification will therefore be done later, probably in the month of October 1947. I hope to publish a detailed paper, illustrated with plates, describing all the unique and rare coins. The Bharatpur government hopes to prepare a complete catalogue of this unique hoard, giving a scientific and accurate description of each coin. Both these will however take some time. As the hoard is the biggest one to be discovered and recovered, there must be the natural curiosity to have a preliminary account of it, and of its rare and unique types. I am accordingly giving below its preliminary classification, based upon my rough notes taken during my five days' stay at Bharatpur. Kumāragupta is apparently the last king represented in the hoard; it is possible that the single coin of the *Chhatra* type with the legend Kramāditya may have been issued by his son Skandagupta either as Yuvarāja or as emperor. The hoard therefore seems to have been buried towards the end of the reign of Kumāragupta or the beginning of that of Skandagupta, when person and property had become unsafe in northern U.P., and Rajputana owing to the Hūṇa invasion.

It may be incidentally observed that the coins in this hoard are probably greater in number than all the Gupta gold coins in all the museums in the world. This is the first occasion when so big a hoard of Gupta coins has become available for classification and study. The numismatic world will feel very grateful to His Highness the Maharajasaheb of Bharatpur for recovering nearly 90% of the coins of the hoard. We all are now looking with great eagerness to the publication of the complete and scientific catalogue of the hoard which H.H. the Maharaja Saheb hopes to bring out in the near future.

BAYANA HOARD: PRELIMINARY CLASSIFICATION.

Types.		No. in the hoard.
Chandragupta I: 10 coins		
King and Queen type.		10
***Samudragupta*: 173 coins**		
Standard type.		136
Var. A. (Legend at I).	116	
Var. B. (Legend at VII).	20	
N. B. About a dozen coins are rather small in size.		
Battle-axe type.		8
Var. A. With *Samudra.*	7	
Var. B. With *Kṛi.*	1	
Lyrist type.		7
Var. A. (Large size). RARE.	2	
Var. B. (Small size). RARE.	5	
Tiger-slayer type. RARE.		2
Var. A. With *Rājā Samudraguptaḥ.*	1	
Var. B. With *Vyāghraparākramaḥ* on both sides.	1	
Archer type. RARE.		2
Aśvamedha type.		18
Var. A. Legend beginning at I.	8	
Var. B. Legend beginning at VIII. NEW VARIETY.	8	
Var. C. Legend beginning at VI. NEW VARIETY.	2	
Kāchagupta: 15 Coins		
Chakradhvaja type.		15
Chandragupta II: 961 Coins		
Archer type.		790

Types.		No. in the hoard.
Class I : Throne reverse.		
Var. A. *Chandra* under l. arm	25	42
Var. B. *Chandra* between bow and bowstring	8	
Var. C. King to l., holding bow by the middle	6	
Var D. As above, but king looking to r.	1	
Var. E. Goddess on backless throne	2	
Class II : Lotus reverse		748
Var. A. *Chandra* under l. arm ; most common	708	
Var. B. *Chandra* between bow and bow-string, NEW	1	
Var. C. King holding bow in r. hand	2	
Var. D. Bow in l. hand held at the top, but king looking r.	2	
Var. E. King to l., holding bow by the middle and looking l.	3	
Var. F. Ditto, but king looking r.	4	
Var. G. King to l. but facing r. and holding the bow at the top	15	
Var. H. With crescent on Garuḍa	12	
Var. I. Lakshmī seated on a lotus, but with one leg tucked up.	1	
Horseman type.		77
King with bow and arrow; (in 3 coins king is to l., in one to r.)	4	
King with sword only. (In 28 coins horse is to r., 19 being with and 9 without symbols. In 24 coins horse is to l., 22 being with symbols and 2 without symbols.)	52	
Unclassified	21	
Chhattra type.		54
Class I : With legend, *Mahārājādhirāja—Śrī–Chandraguptaḥ.*	4	
Class II ;		
Var. A. With the legend *Kshitimavajitya*	13	
Var. B. With the legend *Kshiti . . Kramādityaḥ*	13	
Var. C. Goddess walking l.	24	

Types.		No. in the hoard.
Lion-slayer type.		37
Lion-trampler Variety	22	
Lion-combatant Variety	15	
N. B. On 27 coins king is to l., and on 10 to r.		
Couch type.		2
Var. A. (With no legend under the couch)	1	
Var. C. With the legend, *Bhāgavatamahā*	1	
Chakravikrama type.		1
[Obv. King to l. receiving a present from Vishṇu with double halo round his face, mace in left hand. No circular legend.		
Rev. Lakshmī standing on lotus. Legend. *Chakravikramaḥ*.]		

Kumāragupta I : 623 coins

Archer type.—With *Kumāra*.		83
Var. A. Bow held at the top with string outward and *Kumāra* under arm.	5	
Var. B. As above with the legend, *Mahārājādhirāja*	10	
Var. C. Bow held at the middle, string outside, *Kumāra* outside the string and legend *Mahārājādhirāja*.	1	
Var. D. With the legend *Guṇeśo*. (Bow sometimes held at the middle and sometimes at the top)	3	
Var. E. Bow held at the middle and legend *Mahītalaṁ*.	3	
Var. F. As above, but indistinct legend	61	
Archer type: With *Ku* under arm.		67
With the legend *Vijitāvani*.	27	
With the legend *Mahītalaṁ*.	18	
With indistinct legend.	22	
Archer type: With neither *Ku* nor *Kumāra* and the legend *Paramarājādhirāja*.		27
Peacock type;		13
Var. A. Deity facing three quarters to l.	10	
Var. B. Deity facing front	3	

Types.		No. in the hoard.
Lion-slayer type.		54
With the legend *Sākshādiva Nārasiṁhaḥ.*	20	
With the legend *Kumāragupto vijayī.*	9	
With the legend *Kumāragupto Yudhi siṁhavikramaḥ.*	9	
With the legend *Kumāragupto bhuvi siṁhavikramah.* NEW	1	
With indistinct legend.	14	
With king to r.	1	
Tiger-slayer type.		39
With *Ku.*	31	
Without *Ku.*	8	
Horseman Type.		308
Goddess feeding peacock.	257	
Guptakulavyomaśaśī is the most common legend ; *Kshitipatirajito vijayī* comes next. *Guptakulāmalachandro* ranks third. *Pṛithvītalaṁ* is the rarest legend. On about 100 coins the legend cannot be made out.		
Goddess on wicker stool.	51	
Kshitipatirajito vijayī is the most common legend, next comes *Guptakulavyomasaśī* and *Guptakulāmalachandro.*		
'*Pratāpa*' type[1]		1
The central figure shows clearly folded arms at the waist—RARE.		
Aśvamedha type.		4
Var. A. Caparisoned horse to r.	2	
Var. B. Bare horse to 1.	2	
N.B. Circular legend contains the word *Kumāra.*		
Elephant-rider type. RARE.		3
Elephant-rider-Lion-slayer type. RARE.		3
Chhattra Type. NEW.		2
Rhinoceros-slayer type.[1] UNIQUE.		2

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[1] It is hoped that more coins of this type belonging to this hoard would become available for study.

Types.	No. in the hoard.
[Obv. King on horse to r. attacking a rhinoceros by a sword in r. hand. Rev. Lakshmī with an umbrella-bearer behind.]	
Kramāditya : 1 coin. (Personal name not given.).	
Chhatra type. UNIQUE.	1
[Obv. King to r., nimbate, with an umbrella-bearer behind. Rev. Lakshmī standing facing l. Legend, *Kramādityaḥ*.]	

SUMMARY

Chandragupta I	10
Samudragupta	173
Kāchagupta	15
Chandragupta II	961
Kumāragupta I	623
Kramāditya	1
Damaged and blurred	5
Total	1788

REVIEWS.

Numismatic Parallels of Kālidāsa; By C. Sivarama Murti, M. A., Curator, Archæological Section. Government Mussum, Madras. pp. 1-40 ; 28 figures. Price. 2/
Published By Saktikaryalayam, Madras. 1945.

The present booklet is charming, interesting and scholarly. The author illustrates in it 28 numismatic motifs which appear to him to show numismatic parallels to some striking ideas contained in the works of Kālidāsa. Each motif is illustrated by an accurate and beautiful drawing, which enhances the charm and utility of the booklet.

The author does not claim that the coin motifs he has discussed were inspired by Kālidāsa ; he only maintains that they show numismatic parallels to Kālidāsa. He has thus wisely avoided taking the debatable position suggested by his earlier work, Sculptures inspired by Kālidāsa.

There can be no doubt that the Lyrist type of Samudragupta recalls to our mind Kālidāsa's description of the lyre of sweet notes planted on the thigh (*Raghuvaṁśa*, XIX, 19) ; similarly the pose of the king about to shoot at the lion on some coins of Chandragupta II recalls Raghu's description :

स एवमुक्त्वा मघवन्तमुन्मुखः करिष्यमाणः सशरः शरासनम् ।
अतिष्ठदालीढविशेषशोभिना वपुःप्रकर्षेण विडंबितेश्वरः ॥

Raghuvaṁsa III. 52.

It is also quite possible that Samācharadeva's coin illustrates the idea contained in

निसर्गभिन्नास्पदमेकसंस्थमस्मिन्द्वयं श्रीश्च सरस्वती च ।
कान्त्या गिरा सूनृतया च योग्या त्वमेव कल्याणि तयोस्तृतीया ॥

In a few cases we feel that the parallels are rather far fetched or non-existent. The idea of the emperor as *ekadhanurdhara* is better expressed by the Archer type of the Gupta emperors, where the emperors are shown with bow and arrow, than by the Bow-and-arrow type of the Kolhapur coins which show these two objects without their wielder. One may very much doubt whether the rude coins of Pavata having a three-arched hill by the side of a tree, really illustrate the idea contained in *Raghuvaṁśa,* XVII. 26. The presence of the Bull and the Elephant on some Greek coins is really due to local worship ; the bull on one coin is expressly described as the tutelary deity of Kapiśā. It is extremely doubtful if the Bull and Elephant type of Apollodotus can ever be regarded as illustrating the idea contained in

महोक्षतां वत्सतरः स्पृशन्निव द्विपेन्द्रभावं कलभः स्पृशन्निव ।
रघुः क्रमाद्यौवनभिन्नशैशवः पुपोष गांभीर्यमनोहरं वपुः ॥ *A. S. A.*

In a large number of cases, however, the reader cannot but agree with the author and feel grateful to him for bringing out beautiful parallels, which so long remained unnoticed. The book will vividly emphasise the necessity of corelating the studies of archæology with those of literature.

Coins of Marwar. By M. M. Pandit Bishveshwar Nath Reu, Superintendent of Archæology, Jodhpur. pp. 1-29 ; 5 plates. Published by Jodhpur Government, 1946.

In the present booklet, the author gives an interesting account of the coinage of Marwar from *c.* 400 B. C. to 1945. Notices of early coinage of Marwar remained scattered at different places ; an account of the medieval and modern coinage can be gathered only from different catalogues. It was therefore a step in the right direction to bring out a brochure describing the Marwar coinage from the earliest times to the present day in one place.

Marwar had no special coinage of its own in the ancient period. The author has therefore given an account of such ancient coins as were found in Marwar. They were however few ; the bulk of the book therefore naturally deals with the modern coinage of the state. The author describes the coinage, illustrates the important types and gives the transliteration and and translation of the coin legends. The book also gives many interesting facts about mint-management during the last 200 years. It is illustrated by five plates.

The author refers to a hoard of 6585 coins of the early Arab Governors of Ṣindh and 3811 coins of the Gadhia type. It would have been very good if these coins had been adequately dealt with in the book. We possess only a very vague knowledge of the tussle between the Arabs and the Gurjara Pratīhāras ; the coins of the Arab governors, if properly analysed, may throw some important light upon the vicissitudes of this conflict.

A. S. A.

The Late Dr. N. K. Bhattasali.

By N. B. Sanyal, M. A., B.L.,

Varendra Research Society, Rajashahi.

It is with deep regret that we announce the death by sudden heart failure of Dr. N. K. Bhattasali, which occurred at Dacca on 6-2-1947.

Dr. Bhattasali was the soul of the Dacca Museum, of which he was the worthy curator from its foundation in 1912. The indefatigable zeal, which he showed in building the Dacca Museum, when he had hardly any funds to purchase antiquities, will never be forgotten by the public of Eastern Bengal. Dr. Bhattasali moved incessantly, created public interest and sympathy, collected monuments and manuscripts and took a real delight in explaining their significance and importance to the visitors of his Museum. His book on '*Iconography of the Buddhist and Brahmanical Sculptures in the Dacca Museum*,' which earned him a Doctorate from the Dacca University, gives us an insight into his deep and wide scholarship and shows that he was as great in explaining and interpreting monuments as in discovering and collecting them.

'*Coins and Chronology of the Early Independent Sultans of Bangal*' which was published as a Griffith Memorial Thesis in 1922, at once established the reputation of Dr. Bhattasali as a numismatist. His paper on 'Attribution of the imitation Gupta coins' published in *J. A. S. B.*, 1925, Num. Suppl. pp. 1—6, threw welcome light on an obscure problem. His paper on 'Old coins and how they help History' published in the *Modern Review* Vol. XLV, pp. 38-44 not only imparts new knowledge but is well calculated to excite public interest in the neglected branch of Numismatics. Mr. Bhattasali has published about thirty papers on different branches of Archæology and Indology, but it is not possible to enumerate them owing to the present paper restrictions.

Dr. Bhattasali joined the Numismatic Society in 1941 and was elected a member of the Editorial Board of this *Journal* in December 1946. We expected the *Journal* to be benefited and enriched by his co-operation, but all these hopes have been dashed to pieces by the cruel hand of Death, which has abruptly terminated the career of a simple, unassuming but noble and accomplished scholar. May his soul rest in peace !

PROCEEDINGS OF THE ANNUAL MEETING OF THE NUMISMATIC SOCIETY OF INDIA, 1946.

The annual meeting of the Society for the year 1946 was held at Patna on the 28th and 29th Dec., 1946, in the premises of the Patna University Buildings.

On the morning of the 28th December, 1946, the annual meeting of the Society was inaugurated by Hon'ble Syed Mahmud, Minister, Bihar Government, in the presence of a large and distinguished gathering in the Senate Hall of the University. After his speech, Dr. A. S. Altekar read his Presidential Address which was much appreciated by the audience. This address is printed in this number on pp. 87-98.

On the morning of 29th December, 1946, the business meeting of the Society was held in one of the College rooms of the Patna College when the following members were present.

1. Dr. A. S. Altekar (President),
2. Dr. P. M. Joshi, Bombay.
3. Mr. S. C. Upadhyaya, Bombay.
4. Mr. P. C. Rath, Patna State.
5. Pr. V. V. Mirashi, Amaraoti.
6. Mr. P. L. Gupta, Benares.
7. The Curator the Curzon Museum of Archæology, Mathura.
8. The Curator, Indore Museum, Indore.
9. The Curator, Patna Museum, Patna.
10. The Curator, Dacca Museum, Dacca.
11. The Curator, Provincial Museum, Lucknow.
12. The Superintendent of Archæological Department, Jodhpur.
13. The State Archæologist, Mayurbhanj State.
14. Mr. R. G. Gyani, Bombay (Secretary).
15. Mr. C. R. Singhal, Bombay (Asstt. Secretary and Treasurer).

The follwing condolence resolutions were moved from the chair and passed, all members standing:—

(1) This meeting of the Numismatic Society of India places on record its deep sense of poignant grief at the sudden, premature and tragic death of Rao Bahadur K. N. Dikshit, the President of the Soceity. The services that he had rendered to the cause of Archæology will long be remembered by several generations of scholars. Rao Bahadur Dikshit was a distinguished numismatist and the services that he rendered

to the Numismatic Society of India as President and Editor of its Numismatic Supplements were very valuable, as they raised the status of the Society in the sphere of Indological research. The Society prays the Almighty to bestow upon his soul eternal peace.

Resolved that a copy of this resolution be forwarded to Mrs. Dikshit and the members of the deceased's family.

(2) The Society has learnt with profound sorrow the death of Dr. Hiranand Sastri, a distinguished epigraphist and eminent member of the Society. Dr. Hiranand Sastri rendered valuable services to the Society as its President for some time. The Society deeply mourns his loss and prays the Almighty to bestow peace on his soul.

The meeting then passed the following resolutions :—

(3) This meeting of the Numismatic Society of India congratulates His Highness the Maharaja of Bharatpur on the discovery and recovery of a large hoard of Gupta gold coins in his state.

It further requests him to take proper steps to get the hoard classified, analysed and catalogued with the help of expert advice and guidance.

It requests His Highness and his government that they should not allow a single unique coin of this hoard to leave the shores of India.

(4) It was resolved that books from the Taylor library should be issued only on the deposit of a sum equal to the value of the work to be loaned.

Books which are rare and out of print should be issued to members only through institutions and libraries, when absolutely necessary.

(5) Only those persons, who are members of the Society in their individual capacity should be eligible to become its office bearers.

(6) The work of the publication of the Journal should be entrusted to one editor assisted by an editorial committee consisting of five persons to be elected by the general body and three more to be coopted by the Editor. Only the Editor should be the member of the Managing Committee. The Secretary and the President should be authorised to make consequential changes in the constitution.

The present system of paying an honorarium to the contributors should be continued.

(7) Rs. 300 should be sanctioned for the office expences of the Editor and also of the Assistant Secretary and Treasurer.

(8) The accounts for the year 1946 were read. As they could not be audited owing to the Hon. Treasurer being on long leave, it was resolved to pass them, subject to such changes, if any, that may be required by the auditors.

(9) Resolved that the Managing Committee for the year 1947 be formed as under :—

1. President, Dr. A. S. Altekar, Benares.
2. Vice-President, R. B. Prayag Dayal, Lucknow.
3. Secretary, Mr. R. G. Gyani, Bombay.
4. Asstt. Secretary and Treasurer } Mr. C. R. Singhal, Bombay.

MEMBERS OF THE MANAGING COMMITTEE.

1. Prin. V. V. Mirashi, Nagpur.
2. Mr. S. V. Sohoni, I. C. S., Cuttuck.
3. Dr. V. S. Agrawala, New Delhi.
4. Pandit M. M. B. N. Reu, Jodhpur.
5. Mr. Parmananda Acharya, Mayurbhanj.
6. Mr. M. M. Nagar, Lucknow.

EDITOR

Dr. A. S. Altekar, Benares.

MEMBERS OF THE EDITORIAL BOARD.

1. Dr. V. S. Agrawala, New Delhi.
2. Dr. A. S. Shere, Patna.
3. Prin. V. V. Mirashi, Nagpur.
4. Mr. R. G. Gyani, Bombay.
5. Dr. P. M. Joshi, Bombay.
6. Mr. Shamsuddin Ahmad, Calcutta.
7. Mr. C. R. Singhal, Bombay.
8. Dr. Rajbali Pande, Benares.

(10) The authors should submit their publications for the award of the different prizes and medals of the Society before the end of October every year. The merit of the works submitted should be adjudged by a committee consisting of the President, the Editor and experts in editorial committee of the particular subjects dealt with by the works under examination. The award of the committee should be announced at the Annual meeting of the Society.

(11) The Society's grateful thanks be conveyed to the authorities of the Patna University for inviting the Society to hold its annual session at Patna and for giving all facilities to its members.

After finishing the business meeting of the Society, the following papers were read and coins exhibited.

1. Prin. Mirashi : A Coin of Prakāśasīva Sebaka.
2. Prin. Mirashi : A coin of Kauśikīputra Sātakarni.
3. B. N. Reu : A New Indo-Greek Coin.

Dr. Altekar exhibited the photographs of a number of new coins referred to by him in his Presidential Address and explained their importance.

Prof. Sharma of Bharatpur exhibited 24 new Gupta coins from the hoard discovered in Bharatpur state, which evoked great interest. The meeting was then dissolved with a vote of thanks to the chair.

NUMISMATIC SOCIETY

Balance Sheet as at

FUND AND LIABILITIES	Rs. As. Ps.	Rs. As. Ps.
General Fund.		
Balance as on 1st December 1945 as per statements of 30th November 1945.	8,874 15 11	
Add excess of income over expenditure during the year.	113 7 11	
	8,988 7 10	
Less : Amount transferred to Special Publication Fund as per resolution of the Managing Committee.	8,000 0 0	
		988 7 10
Special Publication Fund.		
Amount transferred from General Fund account as per resolution of the Managing Committee.	8,000 0 0	
Amount transferred from the Income of 1946.	1,000 0 0	
		9,000 0 0
Suspense Account. 18 0 0		18 0 0
		10,006 7 10

We have examined the above Balance Sheet with the books and vouchers and beg to report that we have obtained all the information and explanations we have required, and in our opinion, the above Balance Sheet exhibits a true and correct view of the state of affairs of the Society according to the information and explanations given to us and as shown by the books of the Society.

Bombay, dated the 12th May 1947.

DINUBHAI & CO.
Registerd Accountant,
Hon. Auditors.

OF INDIA.

31st December 1946.

PROPERTY AND ASSETS	Rs. A. Ps.	Rs. A. Ps.
Furniture		100 0 0
Cash and Other Balances		
Postal Cash Certificates maturing on 25-4-47 ...	2,291 4 0	
Postal Cash Certificates maturing on 23-2-50 ...	3,525 0 0	
Postal Savings Bank a/c No. 478633 ...	259 10 0	
National Savings Certificates maturing on 1-4-58 ...	2,000 0 0	
National Savings Certificates maturing on 2-7-58 ...	1,000 0 0	
Central Bank Home Savings A/c. No. 105518 ...	69 15 1	
M. A. Powills ...	127 9 0	
Bank of India Ltd. C/A. ...	468 13 0	
Cash on hand ...	164 4 9	
		9,906 7 10
		10,006 7 10

Note: The figure of Income and Expenditure account are taken as per receipts and payments account. The subscription includes life membership of Rs. 300. 2. 0 and also subscription in advance.

NUMISMATIC

Income and Expenditure Account for the Period

EXPENDITURE		Rs.	As.	Ps.
To Stationery and Printing ...		1,134	6	6
,, Postage and Telegrams ...		186	4	9
,, Sundry expenses ...		196	6	0
,, Honorarium ...		262	0	0
,, Bank Charges ...		2	8	0
,, Contributions ...		152	14	0
,, Nelson Wright Medal ...		25	7	0
,, Contribution to the Special Publication Fund, as per resolution of the Managing Committee ...		1,000	0	0
,, Excess of Income over Expenditure during the year ...		113	7	11
		3,073	6	2

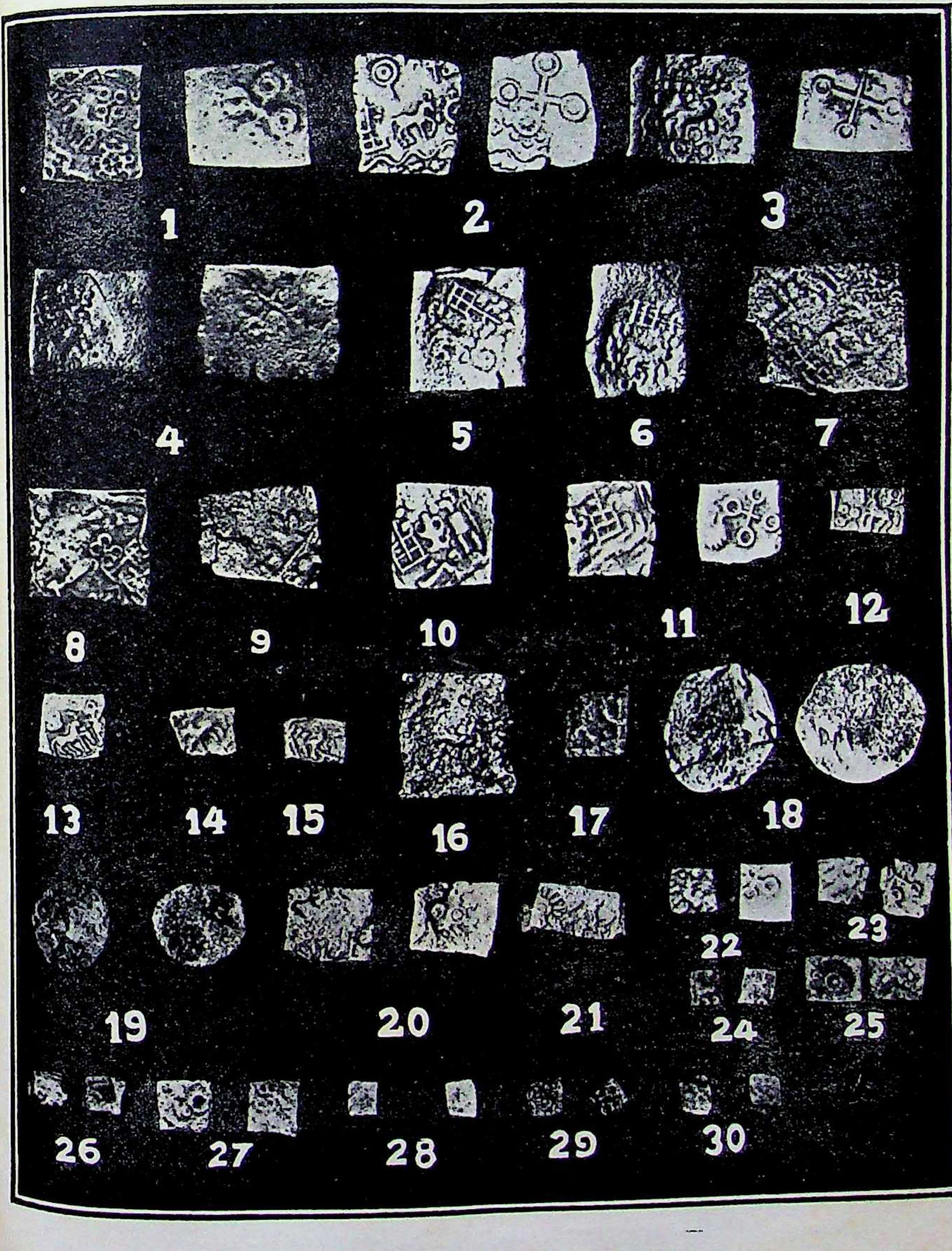
Bombay, dated 12th May 1947

DINUBHAI & CO.,
Registered Accountants,
Hon. Auditors.

SOCIETY OF INDIA.

from 1st December 1945 to 31st December 1946.

INCOME.	Rs.	As.	Ps.	Rs.	As.	Ps.
By Interest						
Postal Savings Bank A/c No. 478633 ...	27	5	2			
Central Bank Home Savings A/c No. 105518 ...	6	3	0			
				33	8	2
,, Subscriptions						
Arrears ...	360	2	0			
Current ...	319	11	0			
Advance ...	36	0	0			
Life ...	300	2	0			
Quinquinnial ...	100	0	0			
				1,115	15	0
,, Sale of publications ...				511	15	0
,, Advertisement Charges ...				12	0	0
,, Government Grants						
U. P. Govt. for 1945-46	300	0	0			
Hyderabad Govt. for 1946	200	0	0			
Punjab Govt. for 1945-46 and 1946-47 ...	600	0	0			
Bihar Govt. for 1945-46	300	0	0			
				1,400	0	0
				3,073	6	2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NEW COINS FROM KASARWAD

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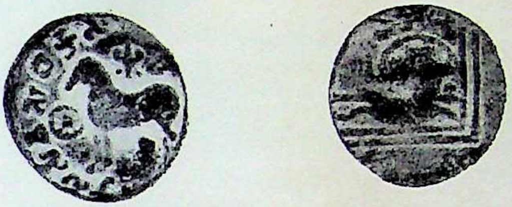

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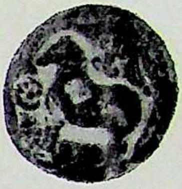

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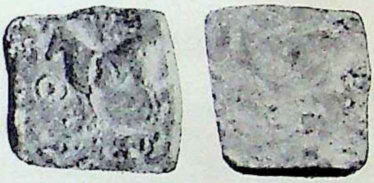

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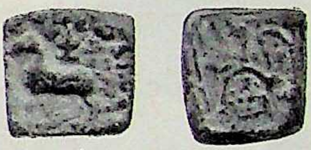

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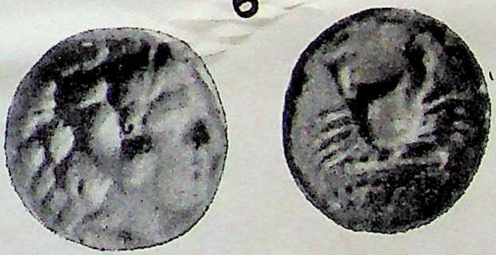

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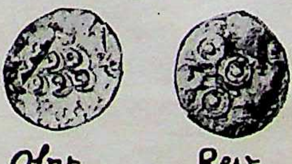

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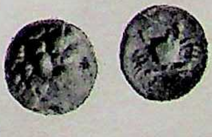

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SEBAKA, SĀTAVĀHANA AND GREEK COINS

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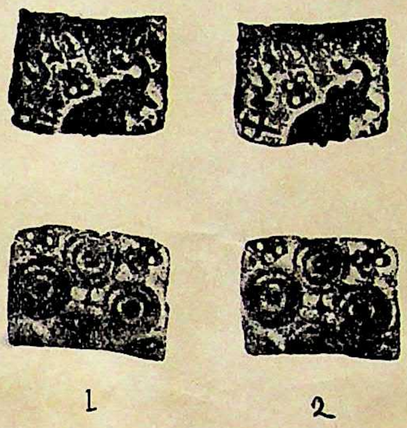

A Coin of Kauśikiputra Sātakarṇi

B

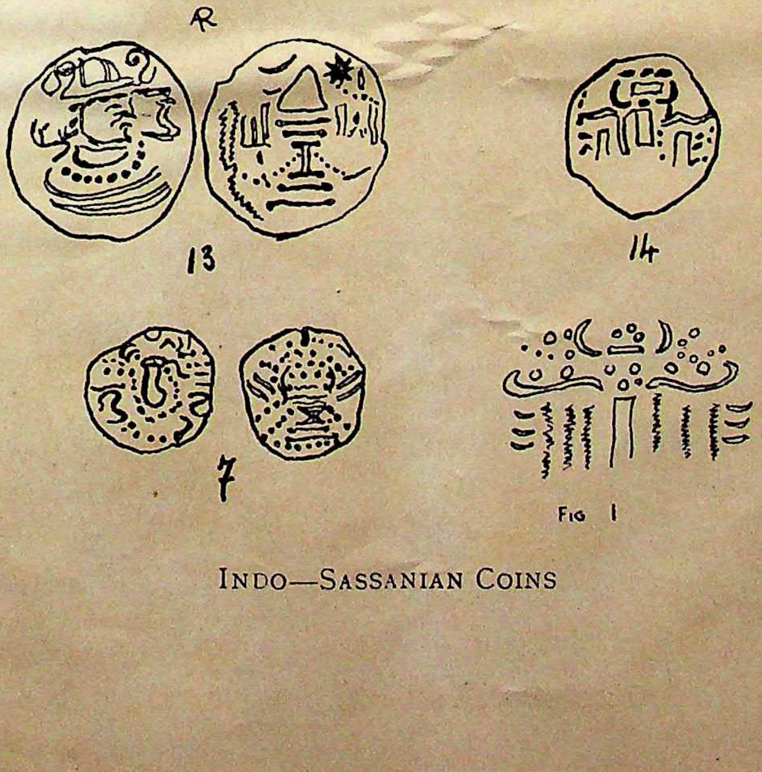
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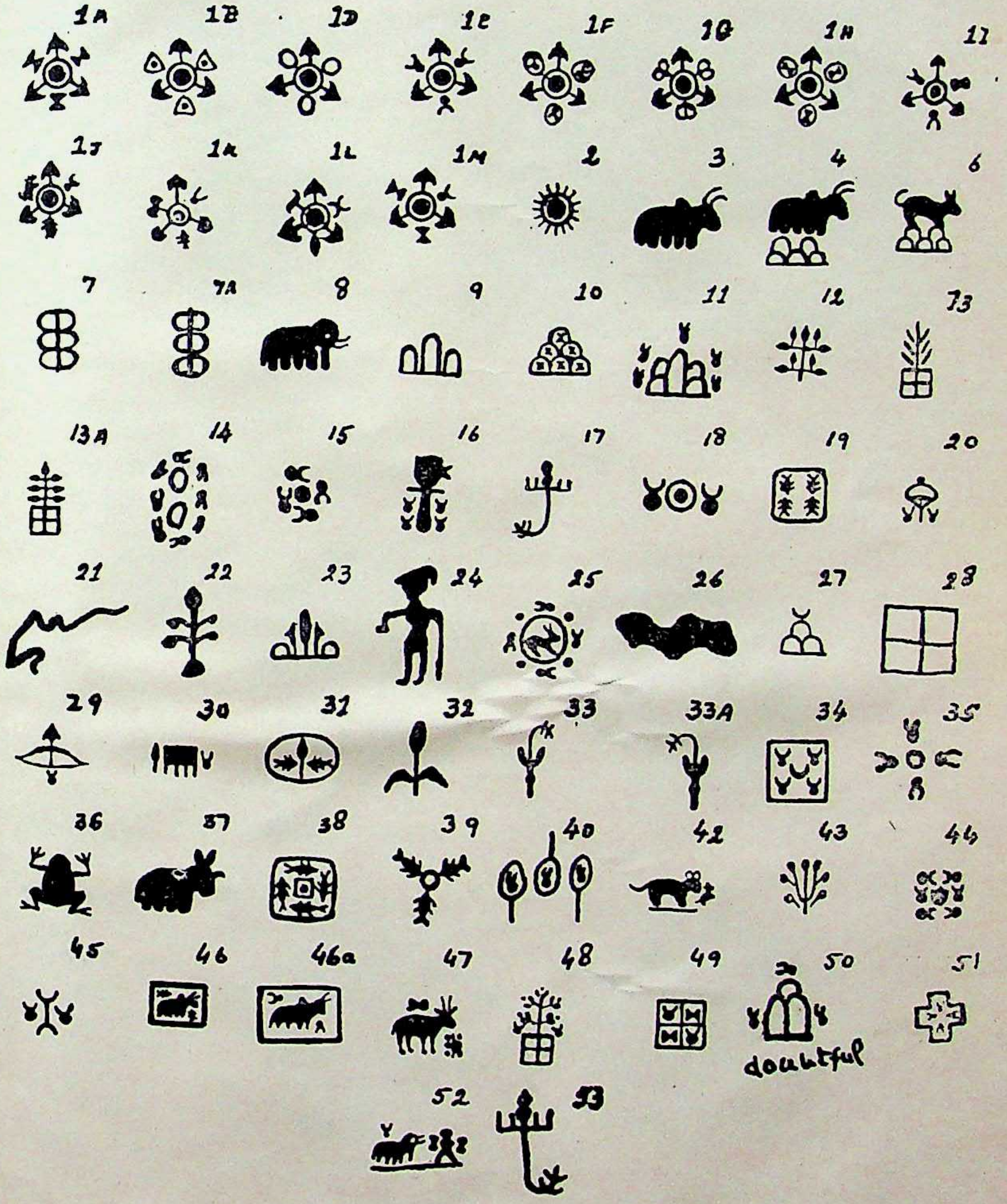
Fig 1

Indo—Sassanian Coins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SYMBOLS ON BAHAL PUNCH-MARKED COINS

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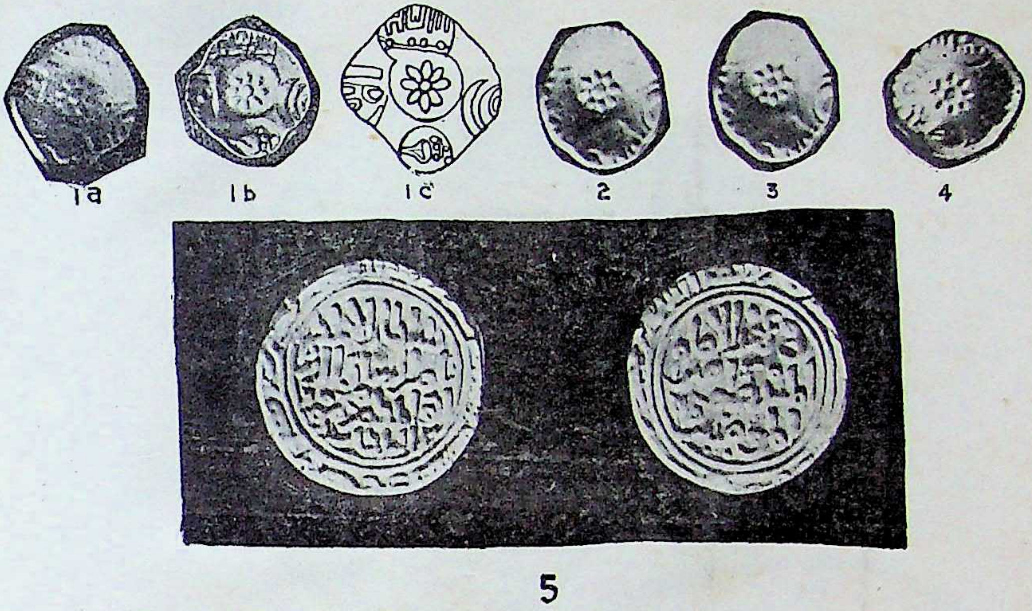
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COINS FROM RAIGARH HOARD.

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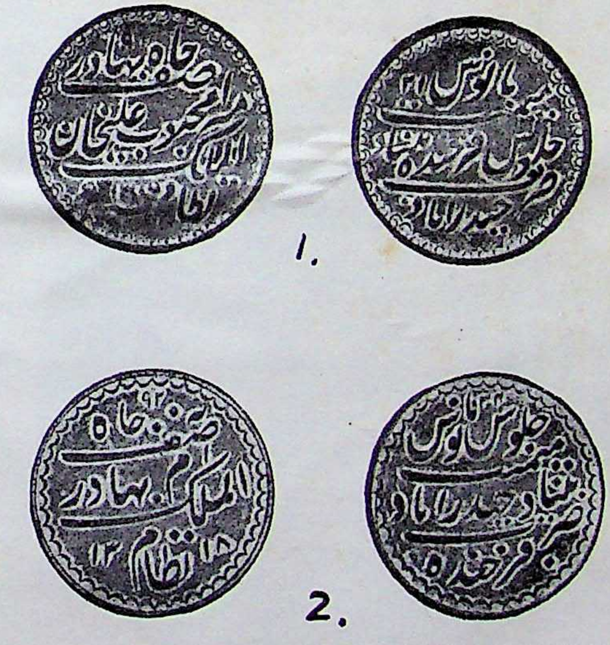
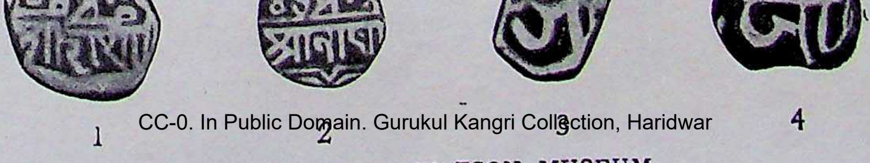
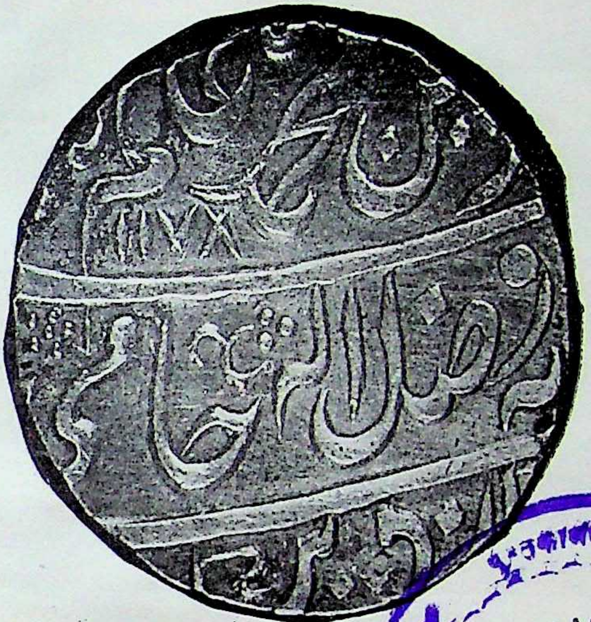


MACHINE-MADE COINS OF HYDERABAD.

C



COINS FROM WATSON MUSEUM.



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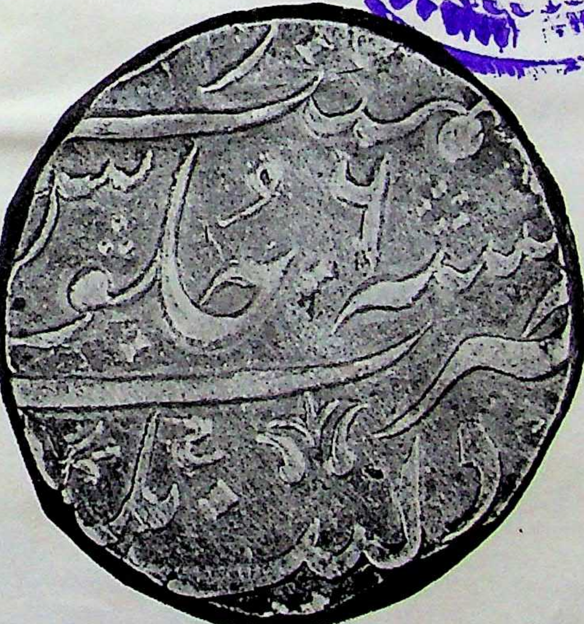
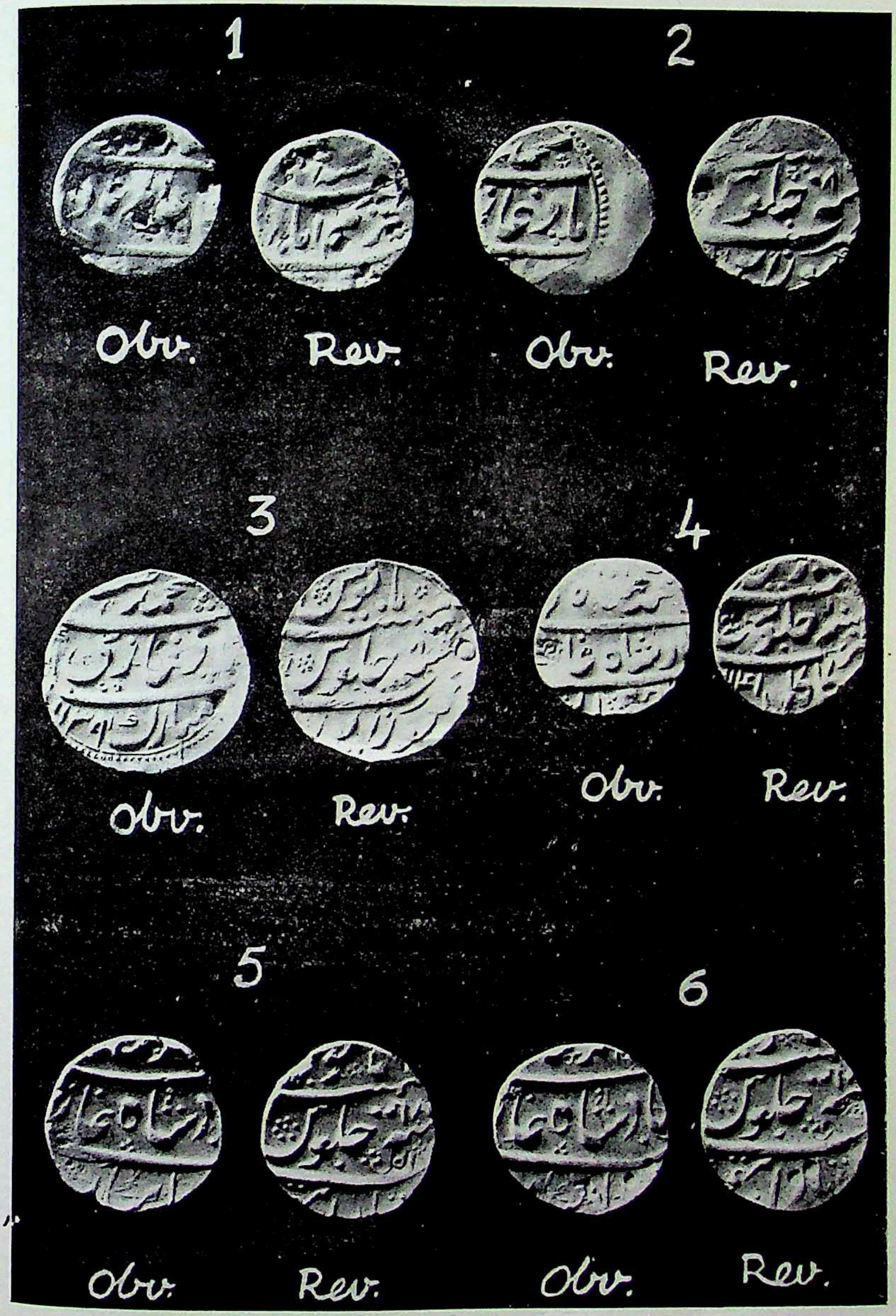


REVERSE

DILIPANAGAR MINT COIN OF SHAH ALAM II.
(Enlarged four times.)

Plate XII.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MUGHAL COINS FROM KOLHAPUR

THE NUMISMATIC SOCIETY OF INDIA.

The aim of the Numismatic Society of India is to encourage the study and research in the field of Indian Numismatics. As stated in its rules, the Society is intended to be a co-ordinating body, which will promote the knowledge and facilitate the study of Indian Numismatics.

The Society publishes its Journal in two parts, the first part the June number, at the end of September and the second part, the December number, at the end of the March following. Each issue contains on an average seventy pages and four plates. The Journal is distributed free to members. The Society also publishes occasional monographs on special subjects. It holds meetings at which papers are read and discussed and coins are exhibited, and also offers gold and silver medals and prizes to encourage research.

The annual subscription, Rs. 6/-, becomes due on the election of a member and thereafter is payable in advance on the 1st January of each year to the Treasurer of the Society, Prince of Wales Meseum, Bombay. Life members pay Rs. 100/- or more.

All papers for the Journal, together with the necessary photographs, drawings, etc., should be sent to Dr. A.S. Altekar, Editor, P.O. Benares Hindu University. Papers received later than the end of May and November will not possibly be included in the June and December numbers respectively. It is particularly requested that authors will kindly prepare and revise their typescript very carefully, so that corrections in proofs may be reduced to a minimum. If there are any diagrams, symbols or drawings incorporated in the text of the article, they should also be drawn on a separate piece of paper, so that it can be sent to the block-maker. Authors should take particular care to see that the numbers of the coins, as given in the plate, correspond to the numbers of the coins as given in the body of the paper.

While transliterating, the following system should be followed ; ऋ ṛi ; ङ् ṅ ; च् ch, छ् chh, ञ् ñ, ण् ṇ, श ś, ष् sḥ
; ḍ ڈ ; d د ; kh خ ; ḥ ح ; ch چ ; j ج ; s ث ; ṭ ٹ ; t ت ; p پ ; b ب ; a ا
; b ع ; ẓ ظ ; ṭ ط ; ż ض ; ṣ ص ; sh ش ; s س ; zh ژ ; z ز ; ṛ ڑ ; r ر ; ẕ ذ
; y ی ; h ہ ; w و ; n ن ; m م ; l ل ; g گ ; k ک ; q ق ; f ف ; gh غ

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Full page	...	...	... Rs. 12
Half page	...	...	... Rs. 9

The right to reject any advertisement as unsuitable for publication in the Journal is reserved.

ANNOUNCEMENTS BY THE SOCIETY

NELSON WRIGHT MEDAL

Publications desired to be considered in connection with the award of the above medal should be sent every year to the President of the Society before the end of September at the latest.

SOCIETY'S PUBLICATIONS FOR SALE

THE TECHNIQUE OF CASTING COINS IN ANCIENT INDIA

By

DR. BIRBAL SAHNI, SC.D. F.R.S.

68 pages, 146 illustrations.

The book gives the most scientific, up-to-date and comprehensive treatment of the subject and is indispensable to the students of Ancient Indian Numismatics.

Price Rs. 10 only, postage extra.

Members of the Society, who had joined it before 1945 can get the book for Rs. two; other members can get it for Rs. five.

MINT MARKS ON SASSANIAN AND ARAB-SASSANIAN COINS

By

THE LATE MR. F.D.J. PARUCK

The book gives a most exhaustive and up-to-date treatment of the subject. With six plates.

Price Rs. five.

PUBLICATION PROGRAMME

This number was promised by the end of May 1947. It has been delayed by three months owing to new difficulties created by the communal riots that broke in Benares in March and April, 1947. June 1947 number will be most probably out by the end of November 1947. Some of the important papers in this number are the following :—

Altekar, New Sātavāhana Coins.
,, New Punch-marked Coins.
,, New Śibi Coins.
,, Symbols on the copper band found in Patna.
,, Kujula Kadphises Hermaios Coins.
M.K. Thakore, Coins doubtfully attributed to Qadir Shah of Malwa.
P.J. Chinmulgund—A new type of Gupta Coin.
P.L. Gupta—A Standard type coin of Chandragupta.
N.B. Sanyal—Date of the Restoration of the House of Ilyas Shah.

Compiled
1[illegible]-9-2000

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